ZIONS HERALD

UNION THEOLOGICAL SEMINARY
Library of the
New York
APR 6 1946

Religious News Service Photo

APRIL 3, 1946

FOR THIS WEEK'S THINKING

THE ORTHODOX CHURCH IN RUSSIA TODAY. The first of an exclusive series of articles on "Religion in Russia Today," written by the Rev. Oscar M. Poeld.

Dr. Walter L. Nathan urgently stresses the need for BRINGING CHRIST BACK TO GERMANY.

HAVE YOUR MIND RENEWED. Dr. Mark Depp writes one of our series of Lenten sermons.

Army Chaplain Garland Evans Hopkins of Winchester, Va., tells us more about John Wear Burton.

A story about the headhunting Dyaks on the Pacific Island of Sumatra.

PLUS TIMELY EDITORIALS, NEWS STORIES, POETRY, DIGESTS OF MOVING PICTURES, RELIGION IN ART, and REGULAR FEATURES.

READERS WRITE

Success Not Due to "Youth for Christ"

"I write to supplement the statement of Dr. Albert L. Smith in your issue of March 13th. He says: 'The *New Orleans Christian Advocate* reports a marked revival campaign affecting a whole district and under the general direction of the district superintendent. It was followed by the organization of a "Youth for Christ" growing apace and aglow with enthusiasm.'

"The Board of Education of the Louisiana Conference, under the direction of the Rev. Earl B. Emmerich, the executive secretary of the board, with the active cooperation of the district superintendents and the General Board of Education, conducted a series of district youth rallies, one in each district of the conference. Brother Emmerich and the district superintendents planned these meetings with the Methodist Youth Fellowship of the annual conference and of the districts. The Rev. Hoover Rupert, the director of the Youth Department of the General Board of Education, was the principal speaker in these rallies. There were other speakers from the conference.

"More than 4,000 youth attended these meetings. This series of rallies was in no way related to the non-denominational movement known as the 'Youth for Christ.'

"Such youth rallies are being held in many annual conferences of the church under the direction of the conference boards of education and with the active cooperation of the Methodist Youth Fellowship and the General Board of Education. This is but one of the many kinds of activity with and for youth which are being carried out by the Conference and General Boards of Education with the active participation and leadership of Methodist youth themselves. These programs are Christ-centered. They are also church-centered, and we believe that they are developing the kind of attitudes in our youth and providing the kind of training which will enable our Methodist youth to be good and useful members of the church of tomorrow.

"There are those who prefer an interdenominational approach in youth meetings. That is provided in the United Christian Youth Movement sponsored by the International Council of Religious Education, which is also a Christ-centered program and seeks to prepare youth for active participation in the work of their local churches."

Cordially yours,

J. Q. Schisler,
General Board of Education of The Methodist Church, Nashville, Tenn.

Reader Did Not Cancel

"I was pleased to read in my Herald that came today the article written by my friend, Mr. Roscoe Drew, and also the article by the Rev. Albert Smith. My first thought when reading your criticism was that when my subscription expires I will shift to the *Christian Advocate;* I am quite sure that Editor Smith will never print any such editorial. Our Methodist Church is a strong and powerful body, but is it not too bad to draw away from the fundamentals of salvation by faith in a crucified and risen Saviour? It seems to me that the 'heart-warming experience' should receive the first emphasis in the teaching and preaching of the church.

"Perhaps the article by Myles Blanchard may be somewhat overdrawn, but it surely should be studied carefully by the preacher."

Walter C. Rodliff,
St. Johnsbury, Vt.

One of Our Bishops?

"I understand that Bishop ——, one of The Methodist Church representatives at the Federal Council meeting in Columbus recently, objected to a report and resolution which called upon the Federal Council and its constituent groups to abandon race discrimination and segregation. He objected on the grounds that in The Methodist Church race segregation is a cooperative undertaking on which the Negro and white groups have agreed and is not in any sense a forced arrangement. Bishop Oxnam and others present let this pass without further comment.

"When I was in the National Conference of Methodist Youth it would have been inconceivable that such a statement could be made by a Methodist bishop without having Methodist youth raise, church-wide, serious questions about it. I believe that the po of the National Council is still one of sition to race segregation in the ch Ought not this bishop's alleged state to be investigated and dealt with?"

John M. Swomley,
Washington, D

Atoms and White Horses

"Now that actual warfare has been lawed, we may take stock, and sum up past achievements. I think it all ma summed up in the tiny speck of matter c 'Atom.' All the defeats and victorie corded in our history are now being t by this little entity.

"If we can master this hardest of all ignorances, I think then that we shall something to talk about. But, then w'ev another, and a different kind of enem defeat, whose armies are of the aerial also. These armies are microscopic lik 'atom,' and as strong in potency.

"No airplane of ours can down then they are invisible to the naked eye.

"If we want to know something a their strength, all we have to do is to t of those who are suffering from infa paralysis, T. B., cancer, and other dise The war on these armies is for me science, but medical science must collab with the 'Four Horsemen of the Apocaly

"But the man on the white horse mu the general, and director in this most ter of wars. The rider on the red horse of we hope has already been conquered, we are at the present face to face with 'black,' which means famine and pestil followed by the last, and worst of the t namely the pale horse whose name is d and Hell."

John Larse
Avon, N

Reply to "Prophet" Scott

"This war prophecy business seems al as bad as politics for making strange fellows. Among the prophets of World III we find the absentee landlords w Russia dispossessed, defenders of special p lege, greedy grabbers of wealth, econ reactionaries who want to preserve the *status quo,* and, believe it or not, also t who champion the teachings of Jesus.

"Our prophets of a war with Russia w do well to remember that in the cri 1940's it was Russia that saved civiliza Only recently Harold Ickes said: 'Wit Russia we would still be fighting the Many others in high position know it. are so many sniping at our former spreading fear and hate? Some because sia is for the common people and dea against all kinds of special privilege.

"Others are speaking ill of those 'Go Russians.' They forget that in the Cz days the church worked 'hand in glove' the Czarist tyranny and was the foe of cation and science. It helped to keep people content with social and economi iquities that should have been remedied w the Czars fleeced the people, and the ch got a share of the fleece. Not surprising

sheviks wanted to be rid of the church with the Czars, or that Communists ll religion just an 'opiate' and hin- to progress.

the earlier days of the new regime, old the Dean of Canterbury, the Or- Patriarch anathematized the govern- nd forbade the people to pay taxes. ere obliged,' said Stalin, 'to defend es. The state had to act.'

w it is very different. The old antag- between church and state no longer After speaking with many leaders of in Russia during his visit, the Dean that the government now is 'most y and cooperative.'

course, there still is the Anti-God of Russia which defies the God of f the Old Testament writers, who pic- him as a great superman with a long on a great white throne high up in y; also the idea of a war-god in fiery miraculously smiting down the ene- f his people. Who *can* believe in *that* f God?

us taught that God is a Spirit. That is many scientists believe; that He is the ality-creating power in the universe; He incarnates Himself in people who e His co-workers, and in that way be- unto each one a personal God living him. That is what the great Pasteur when he said: 'Happy is the man who God within him.'

e prophecy of Ezekiel referred to by Washington correspondent can never be ed because (1) the Russians are not rians'; (2) they do not fight with and arrows; (3) the wood implements r of the destroyed invaders are to sup- e Israelites with wood for *seven years* 10); (4) the burying of the dead 'bar- s' is to take seven months (39:11-13) s to be done on the east side of the Sea, which is now in the new, inde- nt State of Transjordania, and they not allow such 'pollution' of their (5) the land of Israel is to be purified 4-16), which is now impossible with so Moslems living there. They will not up and get out, and the UNO will not them go.

this 'prophecy' stuff is now tied up the old idea of a literal 'Second Com- which has been a great hindrance to ianity."

C. Munroe Haines,
Ridgway, Pa.

orrection

page 209 of the Feb. 27th issue, Mr. makes the statement that Oliver Haz- erry was a Negro. I wonder on what rity. I was born and reared on the of Rhode Island, where a great deal about Commodore Perry and Perry celebrated on Sept. 10, I believe; but r heard before that he did not belong white race. Has my education been lly neglected? If I am wrong, I'd be be corrected."

Etta M. Hurlburt,
Bangor, Me.

are correct.—Editor.

Religion in Russia Today

An Exclusive Series of Articles on Religion in Russia

Oscar M. Poeld, a native of Petrograd, Russia, will bring four timely messages on the state of religion in Russia. The writer was educated at the University of Petrograd and in this country at Boston University School of Theology. He served The Methodist Church in Petrograd from 1920 to 1930, and since that time has been in this country doing research work, lecturing and writing about Russia.

Holy Synod of Russian Church in Session

Religious News Service Photo

This exclusive photo shows the Holy Synod of the Russian Orthodox Church in session at the official residence of Patriarch Alexei in Moscow. *Left to right*: Archbishop Bartholomy of Novosibirsk and Barnaul; Metropolitan Grigorii of Leningrad and Novgorod; Metropolitan Yoann of Kiev and Galicia; Patriarch Alexei; Metropolitan Nikolai of Kruitilsky; Archbishop Luka of Tambovsk and Michurick; Archbishop Kornilii of Vilna and Latvia; Archbishop Fotii of Orlov and Bryansk, and Protopresbyter Nikolai Kolchitsky.

I—The Orthodox Church in Russia Today

This article deals with the legal status of the church and religion in Russia and the Baltic States. Particularly it attempts to shed light on the facts about the current religious position of the Russian Orthodox Church in the U.S.S.R. It is needless to stress the importance of the subject matter, since no direct observation of the present religious position has been made possible by the Soviet Government. In fact no American correspondent has been permitted in the Baltic States. On the other hand, Moscow today is distributing religious news all over the world. The newly elevated Patriarch, Alexis of Moscow and all Russia, is sending his envoys throughout the world in the interest of the Russian Orthodox Church.

In the course of events when in 1939 and 1940 the Red Army troops occupied the Polish Ukraine and the Baltic States, then we received horrible news about the Communist acts of terror in Estonia, Latvia and Lithuania. In the Baltic countries the victims of Communist rule were chiefly Protestants and Catholics, while the Russian Orthodox Church was less molested. At the same time there were supposedly authentic news reporters who denied the stories about religious persecution in Estonia, Latvia and Lithuania. Soviet religious policy was reflected by Yaroslavsky's discussion on the prospects of atheism in the Baltic States. We quote: "Since twenty-two years have not been enough to liquidate the church in the U.S.S.R., we shall have many difficulties in extirpating the remains of religious prejudices in the Baltic countries. One of the reasons is that many people consider anti-religious propaganda no longer necessary. This opinion is false. Anti-religious propaganda is one of the essential aspects of Communist propaganda and must be carried out by a special organization."* This special organization is known as the Militant Atheist League, which is invested with Soviet power. On April 25, 1940, Yaroslavsky addressed this league.

* See Bezboznik, 1940, No. 4.

Despite the fact that the impact of the war has forced Stalin to take a tolerant attitude toward religion, religious propaganda continues to be illegal. In this respect the legal status of religion is the same as formulated in the 124th article of the Soviet constitution, promulgated in 1936.† Furthermore, in article 17 of the Law of April 8, 1929, the parishes (religious associations) are forbidden to use their property for social work or any purpose other than "the satisfying of religious needs; to give material aid to the members, to offer instruction; or to keep any books other than those necessary to conduct services."

Since the invasion of Russia by Germany on June 12, 1941, the Soviet government has shown a more tolerant attitude toward the Russian Orthodox Church which has been officially thanked for the support it has given to the struggle against Nazism by raising large sums for the State Defense Funds and in other ways.‡

After the first Soviet occupation, and following the German occupation of the Baltic States, the Estonians, Latvians and Lithuanians experienced Communist and Nazi atrocities in indescribable manner. When the Red Army advanced into the Baltic countries in the summer of 1944, a great panic broke loose everywhere. Everybody who had a chance took flight. Statistics show that the number of the Balts who escaped to Germany is estimated to be 580,000 and to Sweden 133,000. These people testified about the religious conditions which prevailed under Communist and Nazi rule.§

Let me mention a few facts about the religious conditions of that time. In Latvia during the nine months of the Communist rule, 41 clergymen suffered death at the hands of the Communists. Some are reported missing, and others have been deported to Soviet Russia. The theological departments at the university were closed.¶

In Estonia the itensified anti-religious propaganda put an end to the religious press. In fact, 21 various religious periodicals were banned. Tartu University School of Theology was ordered to close and 12 professors dismissed.†† Pastors, deprived of their means of livelihood, were forced to seek any kind of manual labor in order to live.

In Lithuania, of the total population, 3,400,000, it is estimated that 87% are Roman Catholics who suffer again from the Soviet invasion and Nazi persecution.‡‡

It is one of the great tragedies that the creative work of Christian civilization in the Baltic States should have been destroyed in the fires and horrors of war and terror.

Similar religious situations prevailed in all occupied lands by the Soviet troops. In all these occupied countries the people have been deprived of that which makes life worth living—a sense of freedom and independence. As a matter of fact, during the seven years of the second world war, Soviet Russia has expanded materially and added new territories. It has added about 24,355,500 population with 273,947 square miles of land in Europe and Asia.§§

A significant event took place on September 4, 1943. Marshal Stalin received Metropolitan Sergius and other church dignitaries and intimated that there would be no objection on the part of the Soviet government to the election of a Patriarch of Moscow and of all Russia.

Since then in Russia a change has taken place with the recognition, although by no means the establishment, or even acceptance, of the Russian Orthodox Church by Stalin in pursuit of his new church policy. There seems to be no reason to doubt the sincerity of the Patriarch of Moscow himself, although his

---

† "Religious Freedom in Russia," Zions Herald, October 29, 1941, O. M. Poeld.

‡ "The Truth About Religion in Russia," *Moscow Patriarchate,* 1942, Moscow.

§ "The Baltic Refugees," issued by the Baltic Humanitarian Assoc., Stockholm, 1945, Publication No. 1.

¶ "The Truth About Bolshevik and Nazi Atrocities in Latvia," compiled by Ludvigs Ekis. Published by the Press Bureau of the Latvian Legation, Washington, D. C., 1943.

†† "The Fate of Religion and Church Under Soviet Rule in Estonia, 1940-1941," by H. Perlitz. "The Church in Estonia," by A. Torma. World Evangelical Alliance, London, 1943.

‡‡ "Statement of the Catholic Priests Serving Lithuanians in the U. S. on the Present Situation of the Church in Lithuania."

§§ "What Does Russia Want?," *New York Times* Editorial, March 4, 1946.

Bishop Abe Sick in Squal Apartment

Richard T. Baker

Shanghai (RNS)—Bishop Yoshimune one of the most debated characters of O tal Christianity, is today sick in an attic room of a squalid apartment in Shang Hongkew, the Japanese restricted area, doctors say it will be several weeks befor can leave his bed.

Once the supreme church authority in cupied China, Bishop Abe's position toda in sharp contrast to the proud place he before last August in the occupation sche of the Japanese here. Living then in the tory of Shanghai's Episcopal cathedral, w his government seized, and using its b ings for a headquarters, Bishop Abe and wife now reside in an apartment abov Japanese church in the segregated area of city assigned to the Japanese.

Bishop Abe was expected by his gov ment to become the dictator of the Chris church in occupied China. Actually, his conscience and the refusal of Chinese C tians to be bossed foiled any such Japa government scheme. He took a buffer tion between Chinese Christians and armed forces of his own country and to advise, lead, and soften the differe which arose.

Invited to the first post-war meeting executives of the Chinese Methodist Chu Bishop Abe came and spoke briefly. He pressed his gratitude at the freedom fr militarism in the new world, hoped for era of understanding between Chinese Japanese Christians, which would not be up with national politics, and told the Chi Christians he believed they would some appreciate his efforts of the war years.

Bishop Abe was sent to China shortly a Pearl Harbor by the United Church of Ch in Japan, the government-recognized offi Protestant church of that country. He m tains that his coming to China was enti the church's doing and that he absolutely fused to take a salary from the governm for the job. Chinese maintain that, even his position in occupied China was se governmental at least.

The general policy which Bishop Abe lowed was to save what Christian inst tions he could from military occupation, transfer their ownership from American British hands to Chinese. He tried to d Chinese churches away from their affiliati to the West and unite them.

In North China, a union of all Pro tants was effected, but it was done on Chinese leaders' own initiative and not Bishop Abe's prompting, with the result the North China Protestant federation ne took orders from the Japanese bishop. All Bishop Abe's efforts in Shanghai to u the Christians there failed, until he fin gave up the attempt. Bishop Abe is one Japan's leading churchmen. When the J anese government enforced its will upon churches in that country in 1940 and brou about a united church, it was Bishop A who was elected to head the organization. refused the post, however, and became a siding officer only. Shortly before Pearl H

ıe visited America with a delegation of ıese Christians who met American Chris- at Riverside, Calif., and tried with them ert war. For most of his career in the ch, Bishop Abe was president of the Methodist school in Tokyo, Aoyama iin. In 1938 he was elected a bishop of apan Methodist Church.

etting a Kick out of Life

William L. Stidger

"Gee Whiz!"

. Harold W. Ruopp, who used to teach oston University School of Theology, who is now successor to Dr. Fred Shan- in Chicago, in one of the nation's great ches, recently visited Boston to speak at of his former churches, Stoneham Con- ational.

hile there he went to see a crippled d who runs a little store where he sells y and nickel items, such as chewing and candy, to the "small fry" of Stone-

hile Dr. Ruopp was in that store, one of "small fry" came shyly in and asked if owner had any marbles. The owner ted to a big jar full of them; all colors, nt and shiny. The boy's eyes sparkled those brightly colored marbles and he asked: "How much, Mister?"

'en cents a dozen,' replied the proprietor. ıe boy hesitated, looked puzzled, also ed longingly at those marbles; scratched ousled head as if pondering a great prob-

Vhat's the trouble, sonny, haven't you ten cents?" asked the storekeeper, sym- etically.

'es, I got ten cents, but that's all I've got. cents is all I got, Mister."

could be seen that he wanted those ıles desperately, but that if he got them vouldn't have his ten cents. My friend, Ruopp, watched this little drama of child remembered how he had never had gh marbles when he was a boy; reached his pocket, pulled out a dime and said: e, sonny, I have some money which is to buy marbles with and I'll buy them ou and you'll still have your ten cents

ıe boy hesitated to take them, but the er of the store reassured him by saying all right, sonny, he means it. Take !"

ıe boy took the marbles with a new light ng in his blue eyes, scratched his head as if bewildered and amazed at find- such a philanthropic, friendly person in world, walked slowly out of the store thanking Dr. Ruopp and said to him- as he walked out: *"Gee Whiz!"*

veral minutes later that boy came back, ed in the store with a boy friend to n he had told this miraculous story. It d like he was bringing his pal for a out also, but he wasn't. He simply ed to his benefactor and said with fer- feeling: *"That's him!"* He just wanted al to *see* the man who would do such ndly thing. Dr. Ruopp left two dollars the owner for additional kindnesses.

instant revival of old charges against the vatican seem to show the mark of the caesaro-papal control of the Kremlin.

One of the essential characteristics of Byzantine culture of the Slavs is a spirit of submission to the state which frequently degenerated into subservience. Wherever Orthodoxy became established as the dominant church, it manifested the same genius for accommodating itself to the needs of the state. History repeats itself. Alexius, Patriarch of Moscow and all Russia, has addressed a message "to all Orthodox brothers and sisters living beyond the frontiers of our land." This message refers to all the dissident bishops and particularly to the Metropolitan Anastasius, head of the so-called Sramski Karlovici group, who refuses to submit to Moscow patriarchial jurisdiction. Archbishop Alexis is the patriarchial envoy to the United States. On September 7, 1945, Metropolitan Eulogius at Paris, head of the branch of the Russian Orthodox Church in Emigration joined the Moscow Patriarchate and was appointed by the Synod as Exarch of the Patriarchial Church in Western Europe.

May I refer to the fate of the Renovated Church under the leadership of Metropolitan Alexander Vvedensky. This is, of course, of special interest to the readers of Zions Herald. We recall the history of the "Living Church" since 1921, when it began as an usurping body subsequently known as the Renovated Church and in 1944 as the Synodal Church. At the beginning it loudly proclaimed and undertook reformation in doctrine and practice of the Greek Orthodox Church, whereas in the course of time all this seems to have been dropped. In the fall of 1944 the Renovated Church was dissolved by the Moscow Patriarch and its head Metropolitan Vvedensky officially confessed and subjected himself to the Orthodox Church Council of Moscow. As is known, Vvedensky serves as an ordinary priest. The Renovators claimed having 2,876 parishes in 1936, a great drop from 1925, when they claimed 17,000. The total number of religious associations in U.S.S.R. was 33,839 in 1937.

A decree of the Council of Peoples Commissars of June, 1944, set up the Soviet Council on Affairs of Religion, a new council for matters relating to religious creed. Its purpose is to maintain contact between the Soviet Government and the leaders of the religious bodies. All the religious bodies—Orthodox, Catholic, Buddhists, come under its jurisdiction. It is to be under the chairmanship of M. Polyansky. The existence of this Council gives the central administration of any religious body a direct contact with the government. It oversees such matters as the holding of a congress of bishops of the Orthodox Church for the establishment of a Holy Synod, the election of a Patriarch, and the acceptance by the church of a plan to open a state bureau on church affairs.

The recent mission of Archbishop Alexis of Yaroslav and Rostov to the United States, the envoy of the Patriarch of Moscow, who propagated reunion in this country with the Moscow Patriarchate has failed since the council of the Russian Orthodox Church in the United States has decided to postpone for two years the final decision on the suggested proposals.

We could add many facts of religious life in Russia and occupied territories which clearly demonstrate the mission of Orthodoxy for Soviet propaganda or Panslavism. The advantage of the Soviet Union and especially to the Pan-Slav political committee of gaining a sympathetic Orthodox hierarchy in the Slav countries outside the present U.S.S.R. can scarcely be overestimated.

Not only, in fact, the Russian Orthodox Church, but the Moslems in Russia have received encouragement from the Soviet government. A pilgrimage has left the U.S.S.R. via Teheran for Mecca. "The oil wells in Persia," it has been commented, "the Russians apparently think, are worthy of a pilgrimage to Mecca." Apparently Stalin intends to use the church as an instrument of dialectic materialism and of Slav imperialism.

Furthermore, we sincerely believe that the Christian church cannot much longer escape the necessity of determining her attitude towards this new social reality of Communism. One of the essentials of religious liberty is the right of the church and individual to criticize the policy of the state. Unless the Christian churches in Russia and elsewhere assume this prophetic function they will become instruments of the state even though they may possess much internal liberty. The Communists believe that the dicta of religion are reflections and

(Continued on page 333)

ZIONS HERALD

Published by the Boston Wesleyan Association

EMORY STEVENS BUCKE, Editor
HOWARD N. ATWOOD, JR., Publishing Agent

Special Contributors

CHARLES D. BRODHEAD
H. ELLIOTT CHAFEE
WILLIAM G. CHANTER
RAYMOND H. HUSE
WALTER L. NATHAN
HAROLD W. RUOPP
RALPH W. SOCKMAN
WILLIAM L. STIDGER

Subscriber to Religious News Service

Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston 16, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Subscription price, $2.50 a year, including postage. $6 for 3 years. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.

Unsolicited manuscripts will not be paid for.

VOLUME CXXIV BOSTON, APRIL 3, 1946 NUMBER 14

Fifth Week in Lent

Hebrews 9:11-15; Mark 10:32-45.

Escaping one's responsibility has always been one of mankind's busy functions. By writing a check we care for our charity; by allowing the professional religionist to do our praying, we care for our spiritual growth; by providing enough money to pay the rent and buy the food we end our investment in our families. The early worshippers sacrificed lambs and bullocks, and it was one of Paul's most difficult tasks to get these people to see that *this was not religion.* It is still a difficult task for the churchman to grasp the implication of Paul's teaching. Jesus entered the place set aside for prayer, "taking not the blood of goats and calves, but his own blood, thus securing an eternal redemption." Paul insisted that this was the basic idea of sacrifice that the Christian must grasp: not the blood of something else, but one's own blood investment was the supreme example set by Jesus. The Christian who faces this honestly will not glibly say "Jesus paid it all." He will rather say that Jesus paid the sacrifice and taught his followers to do likewise. One of the "war prayers" of recent months gives amplification to this thought: "Dear God, help me lest I, in my complacent way, forget that a boy died out there for me."

The Zebedee brothers, described in the second lesson, asked a perfectly normal favor when they proposed that Jesus should give them a place of dignity; they were typical of many moderns who join movements for the sake of satisfying frustrated egotism (Whoever it was that developed the graduation pla for elected members of our Methodist Official Boarc must have had this very problem in mind: it is goo to serve a limited term of office so that one's visio may be kept alert.) The Zebedee brothers were sir cere, however, in that they were perfectly willing t suffer for the cause of Jesus. The point that the missed was that the cause of Jesus carried with humility, or "being the least." It was a complete r versal of the popular notion that one's loyalty an efficiency should be rewarded by being able to "lor it over" one's associates. "But," said Jesus, "it sha not be so among you; but whoever would be fir among you must be the slave of all. For the Son (man also came not to be served but to serve, and t give His life as a ransom for many."

Was the Bishop Anti-Catholic?

Bishop G. Bromley Oxnam, resident in the Ne York Area of The Methodist Church and presider of The Federal Council of Churches, made a darin address in Boston last week which adds one mo giant moment to the bishop's militant crusade for r ligious freedom in this country. In this city of Bo ton, according to legend, there are more Roma Catholics than in Rome; it is therefore of interest th Bishop Oxnam's full address should be reported an many pictures presented in this city's major dai papers.

Bishop Oxnam's address cannot be construed being anti-Catholic, if its full import is considere He said that he did not oppose the right of Roma Catholics to exercise their faith. His plea was th Romanism should grant the same freedom to Pro estantism that it wants for itself.

There will be many anti-Catholics, however, wh will hail Bishop Oxnam as their leader. This woul be unfortunate. The purpose of the address was show what Protestants are and what they want. Th bishop *did not say* that non-Catholics were Prote tants; *he did say* that Protestants were those peop who "hold that the individual stands in immedia relation with God, that the individual may bring th devout and dedicated mind to the study of the Scri tures and may himself interpret them, that the ind vidual is saved by faith. We speak of the univers priesthood of all believers."

This means that Protestants are those people wh are individually seeking and practicing a faith God. It means that a Protestant is jealous for th freedom of every man to discover Faith in his ow way. It means that the Protestant sanctions his 2

ious bodies because he does not dare jeopardize ty by insisting on unity.

olding to the positive definition which Bishop am presented in this heroic address, this editor ves that its message ought to be an aid to a better estantism. There is too much indifference with-ur churches; there is too little understanding of great responsibility that goes with being a free chman. Our function is not to "protest" but to vangelical. We cannot worship according to the ites of our hearts unless there is something with-s to motivate that act. We do not guarantee free-to worship if we do not worship.

o, Bishop Oxnam was not anti-Catholic, he was ng up the faith of the fathers who knew in om they believed!

Will We Face the Facts?

he status of Christian churches is seriously ques-ed by many leaders in both Germany and Japan. v did our leaders stand on the question of gious freedom; how much compromising was e; how much deference was shown to fascist lers? Reports indicate that many of our Method-hurches were guilty, along with other Protestant ups, of accommodating their programs to the will he fascist governments in Germany and Japan. Tokyo, the United Church is split over the ques-of bringing about a reform. Younger leaders e are insisting on the resignation of wartime lead-and the immediate launching of a reform. The e thing is happening in Germany.

his is not a matter to be cared for by a "hush-n" method. If there is any doubt in anybody's d about the motives of present religious leaders, free and democratic process of careful investiga-should be put into operation. The work of the rch cannot proceed if the public is given cause to sper about corruption and compromise within esiastical circles.

The Unfortunate Walk

his is a time when all peace loving people should oncerned that clear understandings are reached nternational relations. The Vatican's admission Stalin made a good speech about UNO is encour-g. The world in general hailed Russia's clear ment on its hopes for the achievement of world e. Russia must continue that positive stand. king away from frank discussion is not the way uild security. If Russia feels that there is a sinis-motive backing the Iranian stand, the Security Council is the only place to discuss that charge; if Russia is worried about the international implications of the oil empires, the Security Council is the place to settle that issue. No understanding will ever be reached until all parties concerned are present.

On the other hand, Russia is the first nation to pay her full contribution to the UNO fund. This was a large amount and Russia would not have paid it had she not believed in UNO. She has set a pace for the other nations by paying that assessment in full. Russia has also made a direct reply to UNO concerning the unfortunate walk. She has implied that when she is convinced that Great Britain, United States, and other nations withdraw troops and release oil monopolies, she too will be ready to discuss the Iranian case.

Dorothy Thompson Next?

The glamor-conversions to Romanism have had headlines in the press lately: Senator Wagner, Clare Luce, an ex-community editor, etc. Rumors have been widespread that Dorothy Thompson and Walter Lippman are next to join the Roman parade. Dorothy Thompson, however, makes a mild denial of the rumor in the March 29th issue of the Catholic publication, *The Commonweal*. Miss Thompson says, however, that she can readily understand this trek to Catholicism because of the degenerate status of individualism and the threats of fascism and communism.

In essence, Miss Thompson is saying that people are turning to Romanism because it is the best escape from communism, fascism, and degenerate individualism. Nowhere in her statement does she imply that individualism can be other than degenerate. She says that she will remain true to the faith of her fathers, but obviously she does not believe that the faith of her fathers has anything to do with her or with her generation.

While we do not agree with Miss Thompson's conclusion, we must grant her thesis that individualism is degenerate. But this is the challenge that Protestantism must, and is facing. It is the redeemed soul of the individual that is the very basis of Protestantism. Our task is at once evangelical because we are not mechanistic. We believe that evolution takes place in nature, but that man's soul does not evolve into larger effectiveness without the stimulus of God as discovered through Christ.

This is not the time to hang our harps on the willows; this is the time to aid people in the quest for certainty that is individually conceived and socially expressed.

Bringing Christ Back to Germany

WALTER L. NATHAN

Walter L. Nathan was born and educated in Germany. He took his Ph.D. at the University of Bonn in 1928, and taught for several years at German high schools until he was forced out by the Nazis because he comes from a Jewish family. Dr. Nathan came to this country in 1937, and has taught at several of our colleges and universities, among them Western Maryland College, the Johns Hopkins University, and Boston University. He is a member of The Methodist Church, and has lectured widely in religious circles about the situation in Germany. At present he contributes a monthly column on "Religion in Art" to ZIONS HERALD, the *Michigan Christian Advocate,* the *Living Church,* and several other religious journals. In February, 1944, Dr. Nathan volunteered for service overseas with the Office of War Information, and was active in England, France, Luxembourg, and Germany. He has interrogated hundreds of Germans of all groups, and is deeply convinced that only a return to Christ can make Germany a peaceful member of the community of nations.

When our armies, pushing deep into the heart of Germany, opened the gates of the concentration camps and disclosed their horrors to a stunned world, efforts were made to present these facts to the German people in the occupied zone. I was at that time working for Psychological Warfare in a large city of the Rhineland and had the opportunity to ask hundreds of men and women about their reactions to these revelations. Almost everywhere the answer was a pleading: "We are innocent! We never knew how terrible these camps were!"

A few, however, openly admitted: "We are all guilty. The truth was staring us in the face, but we did not wish to see. We were afraid to know the truth, because it would have compelled us to do something about it—and we feared the consequences."

One family alone did not leave it with such expressions of guilt and shame. They heard a broadcast addressed to the orphaned children of Buchenwald camp and wrote to the mayor of their city to offer the adoption of one of these children as their own. They were average middle-class people, clean and God-fearing, and they told me: "We had no more to do with these atrocities than most of our fellow Germans. But neither did we speak up when we should have done so, and thus we must now do our share to atone for the common guilt. We want to make good, in a small way, by offering our home and our love to one of these unfortunates."

All of Germany under the Nazi regime was one huge concentration camp. We, too, refused to face the truth when courageous action might have remedied the evils and stopped the crimes committed before our very eyes by gangsters who thrived on our fears and inactivity. We saw Christ slandered and blasphemed, we watched the mockery of heathen rites substituted for the worship of the Lord—and we remained silent. That is our part of the guilt. It must weigh heavily on us if we are Christians by conviction and not only by convention. Did we not betray our Lord by our indifference?

What, then, are we going to do about it? Are we to imitate those Germans who loudly protest their innocence? That is the answer of hypocrites. Shall we admit our sins of omission—and sit back imagining we have done enough? I think the only Christian attitude is that of the German family. It is up to us to atone for our failure of yesterday, with positive action today and tomorrow.

Many American Protestants are deeply concerned about the religious situation in Germany. They are ready to encourage every bit of help our churches can give the church in Germany. The feeling is general that Christians the world over must aid each other regardless of whether they were friends or foes while the battle lasted. We read with satisfaction of the good work being done to restore Christian life in Germany, of the crowded churches, and the spirited leadership of men like Niemoeller. Some of us are already beginning to relax and think: "Niemoeller will do it."

But Niemoeller cannot do it. Neither he alone, nor the whole German church can lead Germany back to Christ! The problems of housecleaning and reconstruction within the framework of the German church are so tremendous that they will, for many years to come, absorb every ounce of energy on the part of

Have Your Mind Renewe

Mark Depp

Minister, Christ Church, Pittsburgh, P

I beseech you therefore, brethren, by mercies of God, to present your bodies a ing sacrifice, holy, acceptable unto God, w is your reasonable service.

And be not conformed to this world, be ye transformed by the renewing of mind, that ye may prove what is that g and acceptable, and perfect will of God.

—Romans 12:

After the notes of ecstasy at the end of eleventh chapter of the epistle to the Cl tian community in Rome, these words so like an anti-climax. It would seem to been in order for Paul to have summo these Christians to some mystical adora of so great a God, some profound contem tion of his nature, some high and wo worship in his holy presence, and that wo not have been without value. But the g apostle was too practical to leave the ma so ethereal and intangible. He was con only when he brought it down to the c mon and lowly things of earth, as tho that were the natural result. Your boc your hands and feet for God's service— is his summons.

And this is your spiritual service, he clared. "Your reasonable worship" is a n ginal reading. That is a provocative i For the most part, we are disposed to ass ate worship with Gothic chapels, soft li falling through stained glass and a ba ground of organ music. Of course, s things are aids to worship. But worth thi ing about is the concept that reasonable w ship implies the tasks of the kingdom of G to which we set our hands and heads.

Some worship is on our knees *before* G as surely some of it is on our feet *for* G Brother Lawrence, testifying that he never more conscious of the presence of G than when he was busy with the pots pans in the monastery kitchen, had hold vital truth. Two centuries later Longfel was telling us of another monk who prayed earnestly for a vision of Christ who, by what seemed a cruel fate, had vision one day just when it was his duty distribute food to the poor coming to monastery gate. Reluctantly the monk his cell to do his duty and come back la heavy of heart. But the vision was m bright and lovely, and as the monk fell to knees in adoration the poet represents Ch as commending the monk for faithfulness his assigned tasks and saying, "Hadst t tarried, I must have fled." Here "spiri service" is brought down out of the clo and made to walk the ways of men.

The second exhortation in this Scriptur this: Be not conformed to this world; or one reading gives it, be not fashioned acc ing to this world. Fashion may be regar as the established usage of society or a vailing mode of life. It follows that ther a fashion or conformity which is very m in order. Some of it is required for ord living together, such as driving on the ri side of the street or stopping for a red li Some of it is a reasonable regard for

von experience of the race through the
Some of it is a desire for social ap-
or a decent respect for the rights of
. And yet it is by some sure insight
'aul urged those early Christians not to
hioned according to this world.
ught to be said that this counsel prob-
had more meaning for that day than it
or this. They were a handful of Chris
surrounded by the paganism of Rome,
of whose customs and practices were
ense to them. The line of demarcation
en Christianity and paganism was clear
harp. But the progress has been such
a good deal of that has been changed.
of the traits of character once regarded
stinctively Christian are now looked
as the marks of civilization.
onfess that I am sometimes haunted by
hought that the church has grown more
he world rather than that the world has
ne more like the church. It has always
something of a question whether the
an Empire was converted by the church
e church was conquered by the empire.
ever that may be, it is at least possible
greater devotion to Christ and greater
stness in our lives would reveal more
s of difference between us who name
ame of Christ and those who do not.
reover, there is a conformity which is
yzing to progress, for while all change
t progress, nevertheless progress is in
ge. New occasions do teach new duties,
time does make ancient good uncouth.
e is no conformity which is a betrayal
eep convictions and disloyalty to the
we profess. Sometimes—perhaps more
than we might have first supposed—
e called upon to challenge accepted cus-
and established practices because we
under another flag and hear a distant
. Something can be said for courageous
onformers and for God's gallant irregu-

we come to the third exhortation in the
Present your bodies a living sacrifice to
be not conformed to this world; be
formed by the renewing of your mind.
s Moffatt translates it, have your mind
ved and so be transformed in nature—
insights more discerning, your under-
ing larger, your vision cleared, some
ense of direction within yourself.
hink we would agree that the more a
is ruled from within by convictions and
ses, the more of a man he is. The more
s to be ruled from without by laws and
ints, the less of a man he is.
course, it is better to be constrained
within than to be compelled from with-
For a long while, no doubt, there will
ed for the policeman on the corner to
n the antisocial and to make men do
they ought to do, at least to keep them
doing what they ought not to do. But
ficer of the law on the corner is not to
mpared with regard for the law in our
souls. A man is on high ground and
when he wants to do what he ought to
when he is determined to do what he

at as it is, force has its limitations and
are some things it simply cannot do. It
ompel obedience, but it can never win

(Continued on page 334)

German pastors. There will be nothing left for the infinitely more difficult fight for the souls of the millions who have turned away from Christ, and whose return to Him is our only hope for a lasting peace in Europe.

Acute Needs

The desperate need for active help from us becomes clear when we consider the present condition of the German church. Many of the available ministers will have to be retired from the pulpits from which they prayed for their "beloved Fuehrer." Dr. Niemoeller's clear stand in this question deserves our wholehearted approval because the pastors who committed themselves to lip-service for Nazism will not be tolerated by the sincere Christians in Germany. Quick conversions will not help; a man who refused to make a stand against the openly anti-Christian doctrines of Nazism is not a reliable man of God. Those outside the church will know him and say: "How can we believe this man's words? When everything depended on his loyalty, he cowardly denied his Master!" These men will first have to prove by their acts, and by the selfless, humble services they are willing to render to others, that they have experienced a real change of heart, and did not merely turn their coats.

Since a large number of pastors were killed during the war, this absolutely necessary housecleaning will leave the German pastorate sadly depleted. Moreover, theological schools had been closed—for all practical purposes—for a number of years, and thus there is no young corps of ministerial candidates. It will take considerable time before regular training for the ministry can be offered again. Indeed, one of the most pressing needs at this very moment is the establishment of several emergency training centers, independent from the universities. The Protestant churches of America could make an enormous contribution by sending across a group of German-speaking leaders ready to start such centers in cooperation with German church officials.

Religious News Service Photo

The Rev. and Mrs. Martin Niemoeller need help in taking Christ back to Germany.

Wholesale destruction of church buildings and records, vast shifts in population, difficulties of travel, and sheer physical exhaustion of many loyal German church leaders present further obstacles which make the task of reconstruction within the church almost insuperable.

At the same time, millions of men, women and young people stand outside the doors of the church. Many of them have followed the example of the anonymous author of the incredibly vicious anti-Christian book: "Gott und Volk" (God and Nation) and torn the Christ from their hearts. The idea is not a new one, and did not originate with Hitler. However, the declared enemies of Christ had remained isolated in obscure little groups of cultists, and assumed leadership in Germany only after Nazism was firmly in the saddle. Some of these neo-pagans may well be incurable, but they still present a dangerous problem. Nazism, as every observer knows only too well, is far from dead! These fanatics may form the lunatic fringe, yet as long as we have not built a well of Christian faith against them, they will try to widen the gulf between the part of the German nation that followed them, and Christ.

The great majority of the outsiders belongs to one of two main groups. One of them consists of the thoroughly indifferent who have long lost all inner contact with the church, and are now exclusively concerned with the material problems of day by day existence. These are the people who hoard their precious food reserves and do not blink an eyelash when their neighbors go hungry. They have assimilated many of the political and economical ideas of Nazism

(Continued on page 325)

PERSONS

Mrs. Rosella Knotts, 69, wife of the Rev. J. Franklin Knotts, minister of St. John's Methodist Church in Dedham, Mass., passed away on Friday, March 29th. Bishop Lewis O. Hartman officiated at the funeral services held on Sunday, March 31st, at St. John's Church, assisted by the Rev. William Gunter, superintendent of the Boston District and Mrs. Howard M. LeSourd, president of the New England Conference W.S.C.S.

The Rev. Ernest A. Shepherd, minister of Baker Memorial Methodist Church in Concord, N. H., will speak on "Alcohol Explored," at the Boston-Lynn Districts Methodist Preachers' Meeting, to be held on April 8th, in Wesleyan Hall, Boston.

Chaplain James V. Claypool, Senior Chaplain, Norfolk Naval Station and a member of the New England Southern Conference is to be one of the speakers in a series of forums on "The Place of Religion in the Postwar World," being held in Ghent Methodist Church in Norfolk, Va. Chaplain Claypool will speak on "A Chaplain Looks at These Postwar Days," on April 23rd.

Frankfurt, Germany (By Wireless)—The faculty of Westphalia University in Muenster has restored the honorary doctorate conferred on Professor Karl Barth, Swiss Protestant theologian, who was expelled from Germany before the war for criticizing the Nazi régime. Nazi authorities ordered revocation of honors paid to the Swiss churchmen and forbade his writings to be circulated in Germany.

Mr. and Mrs. Chester Ladd of Belmont, Mass., recently announced the engagement of Mr. Ladd's sister, Mrs. Margaret H. Fiebranz, of Cambridge, Mass., to the Rev. Francis W. Brett, minister of Stanton Avenue Methodist Church in Dorchester, Mass. The wedding is to take place after Easter.

On Palm Sunday, April 14th, at 4 p.m., Mr. Richard Elsasser, concert organist, will give an all-Bach program at St. Mark's Methodist Church, Brookline, Mass. Mr. Elsasser, a student at Boston University School of Theology has memorized the complete 219 works of Bach. The public is welcome to attend this Lenten concert.

Niemoeller Reported Condemned

Berne (By Wireless) (RNS)—Pastor Martin Niemoeller, who spent eight years in a Nazi concentration camp, has been "condemned to death" by the Fehm, nationalist underground organization in Germany, according to a report here.

Placards announcing the sentence were reported displayed at Goettengen, in Hanover province, Prussia. It was said Niemoeller had been condemned because of his statements acknowledging German war guilt.

The report quoted Mrs. Niemoeller as stating she is more concerned over the safety of her husband now than she was during his internment by the Nazis.

The Fehm movement is a revival of ultra-nationalist secret organizations which came into existence after the Napoleonic and the first world wars. Actually, however, it traces back to the Vehmgericht, secret irregular tribunals which prevailed in Germany from the 12th to the 16th century, and which inspired such terror that they were ultimately abolished. The new Fehm movement is said to include many German intellectuals.

Earle A. MacLeod Photo

This is a picture of Bishop Ralph O. Ward, taken at the meeting of the Crusade for Christ Committee of Two Hundred, held on Feb, 18, 19, 20, in Atlantic City, N. J. Bishop Ward has jurisdiction over the Nanking Area of The Methodist Church in China. Released from a Japanese prisoner-of-war camp after nearly three years of confinement and torture, Bishop Ward reached the U. S. by plane in time to attend this meeting.

The Boston headquarters of the United Church Service Center has been moved to 236 Beacon Street in Boston, where the telephone number is COPley 0232. All contributions may be sent to this address now.

"Victory in Chains" will be the theme of the Lenten address by Margaret Slattery at Copley Methodist Church, Boston, on April 9th, at 7.45 p.m. This address is one of a series of six on the subject, "Wider Grows the Kingdom," sponsored by the Spiritual Life Department of the W.S.C.S. of The Methodist Church, and is especially for those who are unable to attend a day-time meeting. Tickets for the series of four or six addresses are good for this address or an admission fee may be paid at the door.

The General Executive Committee of the Board of Missions and Church Extension The Methodist Church, on a motion in duced by Dr. Ralph E. Diffendorfer, March 21st, telegraphed to the Hon. J Lesinski, chairman of the House Commi on Immigration and Naturalization, Wa ington, D. C., that the board "recomme that no downward alteration of 'exist quotas in immigration laws be taken at t time. It is further recommended that C gress appoint a commission to undertake impartial and complete analysis of all pha of immigfiration policy in the light of cor tions resulting from the war."

On Wednesday evening, March 20th, Methodist men of Dover-Foxcroft, Me., sp sored a banquet in honor of their ex-serv men. The church has an honor roll of names. Three names are of men who d while in the Armed Service of the U. Nineteen names are of men still in the s vice. Forty-seven names are of men who ha been returning home one by one during t past seven months. The time was ripe public recognition of all the Methodist vet ans. Of the 47 ex-service men, some are n living out of town. However, twenty-one cepted the invitation to be guests of hor at the banquet in the church vestry. Fi civilian men were present. A banquet w prepared by the W.S.C.S. The Rev. Dwig H. McMahon, pastor, gave words of welco to the veterans and Lay Leader Harold N ton called the roll of honor. The address the evening was given by the Rev. Edwa Allen, pastor of Brownville Junction Me odist Church. Sumner Ward led the men group singing. An orchestra of four m added greatly to the music. It was appare to everyone that the gesture of friendlin and recognition was appreciated. Moreov the civilian men got a real thrill out buying tickets for the service-men, in ad tion to buying tickets for themselves. T W.S.C.S., through their arduous work, earn a tidy sum for their society, which gi generously to the church treasury.

Inter-Board Representatives Meet

Because of the numerous and importa tasks which the four major Boards of o New England Annual Conference are faci today, an enthusiastic meeting of represen tives of the four boards was held at Cop Methodist Church, Boston, on Thursd March 21st. The following persons were attendance: representing the Board of L Activities, Lt. James F. Farr and William Steele; Board of Education, Miss Edith J dan, executive secretary, and the Rev. Sa uel W. J. Walsh; Board of Missions, the R Horatio Robbins, executive secretary, and t Rev. Maurice L. Bullock; Board of Evang ism, the Rev. John Hoon, executive secreta and the Rev. Glenn D. Glazier. The R John Hoon was elected chairman and M Edith Jordan, secretary.

These inter-board representatives felt t there was a very definite need for a cleari house of ideas, program and calendar, a expressed their opinion that in order achieve this end some kind of inter-boa council should be established, providing t

; boards were willing to authorize clearing house.

major items were raised: 1, As far as nual conference is concerned, where central burden of responsibility for work in the conference located? A leal of discussion was engaged in rela- the needs of the rural and suburban es and areas of our conference. It was l out that the Ware rural program, as Bishop's Day, could well be re- in Ware, Mass., where it was discov- here are 23 Methodist churches within is of 21 miles of Ware.

Board of Education is planning a se- daily vacation Bible schools for rural and older young people and young interested in helping out in such a m for a week or two during the sum- ould do the cause of Christ a great by contacting Miss Edith Jordan, 199 Street, Wakefield, Mass.

he second matter of importance was: is the central burden of responsibil- be placed for the preparation and pro- of the Year of Stewardship? This on remained unanswered.

inter-board council should be set up annual conference, it would be entirely isory group and would in no way dic- e policy or program of any board or . It would, however, be in a posi- aid in simplifying and clarifying the m of the annual conference in order e greatest amount of energy and at- could be devoted to the important of the conference.

otestant Editors to Meet

HINGTON, D. C. (RNS)—The annual g of the Associated Church Press, or- tion of Protestant editors, will be held Wardman Park Hotel here April 24-26. hlight of the meeting will be a visit to hite House on Thursday, April 25th, the delegates will meet President Tru- Army Chief of Staff General Dwight enhower and Chief of Naval Opera- Admiral Chester W. Nimitz will speak oint luncheon with the General Com- on Army and Navy Chaplains April

ing a dinner session of the first day, tes will hear reports on overseas visits rence W. Hall of *The Christian Her-* eorge W. Buckner, Jr., of *World Call,* alph Stoody of *Methodist Information.* peaker of the evening will be Assistant ry of State William Benton.

eding the forenoon visit to the White on April 25th, the delegates will at- breakfast conference with Paul F. executive secretary of the Protestant Commission. Talks will also be given shington correspondents of *The Chris- cience Monitor, The Christian Advo-* nd Religious News Service. Senator H. Ball of Minnesota will speak in ening on relationships of government e church press.

morning session of the final day will the report of a committee on Protes- ress relations; a discussion of "The ic Position of Protestantism in the ," and an address by Congressman Francis Case of South Dakota on "A Churchman's Interpretation of Pending Legislation."

Senator Brien McMahon of Connecticut, chairman of the Senate Committee on Control of Atomic Energy, is expected to attend a luncheon gathering on "Moral Implications in the Development of Atomic Energy." The afternoon meeting, closing the three-day convention, will discuss "The Church Press and Industrial Unrest." Representatives of the AF of L, CIO, and the National Association of Manufacturers will present labor and management arguments.

NORFOLK, VA. (RNS)—The Church of God here was set afire and bricks hurled through the windows, culminating a series of complaints by residents of the vicinity that white and Negro worshippers were participating jointly in the services.

PHILADELPHIA (RNS)—After a split of 119 years, Philadelphia's two Quaker groups —the Arch Street Meeting and the Race Street Meeting—have approved a proposal creating a unified group to be known as the Philadelphia General Meeting of the Religious Society of Friends.

PHILADELPHIA (RNS)—Mrs. Ella McManus, 70, goes all out with her slide trombone while Mrs. Susan Reutersward, 89, shows some nimble fingering of the ivories at the first

Religious News Service Photo

birthday party here of the Golden Age club at the Northminster Presbyterian Church. Supported by five churches—St. Andrew's Episcopal, Princeton Presbyterian, Christ Methodist, Grace Lutheran and Northminster Presbyterian—the club was formed to bring companionship to men and women "in the twilight years."

Methodists Accept Racing Club Donation

MELBOURNE, AUSTRALIA (By Wireless) (RNS)—The Methodist Conference of Victoria has created a stir in religious circles here by accepting a donation from the Moonee Valley Racing Club toward a local youth campaign fund.

Previously, church authorities in Tasmania had refused a similar gift from Tattersalls, leading sports club, on the ground that offerings from organizations "promoting influences detrimental to the moral and spiritual welfare of the community" were "not acceptable."

Commenting on the Victoria Conference decision, the Rev. Harold Palmer, director of social services, said: "Methodists would be self-righteous prigs if they labelled certain people as undesirable, even though they offered money for humane purposes."

Crusade News

CHICAGO—Centenary Tabernacle Methodist Church in downtown Camden, N. J., is the home of Child Center, Inc., where children of employed mothers are cared for by six full-time workers. The program was set up by the pastor, the Rev. Everett W. Palmer. No preferences or prejudices are harbored in Child Center. It serves children of all races, creed and color between the ages of two and twelve. Youngsters of school age are cared for before and after class hours. During 1944-45, children of the following religious affiliations were served: Protestants—36%, Catholic—29%, Jewish—2%, no church affiliation—33%.

RICHMOND, VA.—The Evangelism emphasis in Virginia, March 12th to 14th, was a state-wide affair, with Dr. Guy H. Black, associate secretary, Board of Evangelism, as director, and the Rev. J. W. Rustin, pastor, First Methodist Church, Washington, D. C., the inspirational speaker. During the three days, 2,487 decisions were secured, 1,180 on profession of faith, and 1,307 by transfer of letter, or 43 per cent of all folk visited. Sixty-one pastoral charges participated in the evangelism emphasis—44 from the Richmond District, 16 from the Petersburg District and 1 from the Fredricksburg District. Pastoral participation totaled 325, with 25 of this number coming from the North Carolina Conference. The 440 teams were made up of preachers and laymen. The entire Richmond Area will observe the week of March 24th—National Visitation Evangelism Week—in its churches.

CHICAGO—In his "Crusade for Christ Newsletter" to the pastors of the New Brunswick District, New Jersey Conference, Superintendent Austin Corbin Brady tells them that although the district has been receiving a net increase of 1,000 or more new members per year, it is not quite enough. "To reach our goal of over 2,700 new converts," Dr. Brady writes, "each church must win at least a number equal to 12.5 or 12.8 per cent of its total active and inactive membership. We can win them if we mean business, if we realize that America must be Christian or it is lost, that the world must be Christian or it is doomed, that our neighbors must be Christian or they are lost. Our church must be a soul winning church or Christ cannot bless it." Dr. Brady's Newsletter states that "the church school has always been one of the most fruitful fields for evangelism," and that reports being sent in to him by pastors are showing gains in enrolment, some as high as 8 per cent. He asks that superintendents and teachers of the church schools be included in prayers for guidance and help.

What's New in the Bible?

W. G. CHANTER

International Uniform Lesson for Apr. 14.

How Jesus' Friends Responded. Mark 1:16-20; 5:18-20; 10:46-52; Luke 5:27-32; John 3:26-30.

1. *The response to Jesus as Leader in a great adventure.*

The four fishermen who answered Jesus' call at the lakeside were not strangers to Him. They had known Him for some time, and they had found in Him One Who stirred and disturbed them as a traveler returning from far-off seas and distant lands stirs the hearts of the stay-at-homes. In Jesus they met a men who was living in a larger and richer world, in whose presence they felt a continual urge to the great venture of seeking that world for themselves. Now the call came direct and clear, and with it a promise that under His leadership their venture could not fail. The hero sleeping in the souls of these men awoke from its already disturbed slumber, and there began in them the process by which fishermen became apostles.

2. *The response to Jesus as a Saviour.*

The Gerasenes demoniac and Bartimaeus found in Jesus their Saviour from ills which had reduced the one to madness and the other to beggary. They responded in a rapture of gratitude and devotion which they published to all the world around them. All through the ages the power of Jesus to save the lost has been attested by the grateful voices of those to whom he has brought a new life. To the hosts of those whose great need is for healing and recreating power the church must always present the saving Christ. Whenever and wherever it does, the response of grateful hearts will be heard as men and women tell what great things the Lord has done for them.

3. *The response of self-forgetfulness.*

John the Baptist altogether forgot himself in the joy of finding Jesus. He gladly sold all the lesser jewels of life that he might possess this pearl of great price. Yet, paradoxical though it may seem, John was never so great as when he accepted his own complete subordination to the Lord of life. Self-forgetfulness like John's is the only way of rising to greatness above the narrow circle of individual interests.

There is no better test of the reality of any man's fellowship with Jesus than this joyous self-forgetfulness. After all, how can any man find himself in actual contact with the living Christ and still pride himself on his own accomplishments or seek to magnify his own importance? The great saints have wrought mightily (Jesus ranked this selfless John the Baptist with the greatest of the prophets) but the secret of their greatness has been the power of their Lord to fill their lives so completely that they were delivered from the littleness which is inevitably born of self-love.

4. *The response of sharing.*

Levi the publican had found a new and captivating way of life in the following of a Master Who dealt with people as human beings rather than as tax-gatherers and tax-payers. It was all new and fresh and beautiful, and for Levi it was the irresistibly natural thing to call in his old associates to meet this new and greater Friend Who had given new meaning and worth to his own life and could do that same supreme service to these others also.

This, surely, is one of the normal responses of the human soul to Christ. He is the Giver of the water of life, and it is an overflowing stream which He gives. "He that believeth on me," He said, "from within him shall flow rivers of living water." There is something wrong with a Christian life which does not overflow.

These scripture passages illustrate various ways in which men responded to the friendship of Jesus. Underneath the differences they are all ways of self-surrender. Once a man opens his heart to Jesus, he must open it all the way, or close it again, like Judas.

BOSTON—CITY OF GOLD

Charles G. Girelius

I watched from the hills of Belmon
With wonder and surprise,
For over the city of Boston
I saw the sun arise.
I watched a thrilling vision—
A city built of gold,
Like that which ancient legend
Has more than once foretold.
The clouds were edged with crims
Afloat on a glimmering sky,
With glints of the gate of heaven,
And angels standing by,
For the dawn illumined the city,
Revealing the domes of gold
Upheld by towering arches,
Described by the bards of old.

But when I entered the city,
I found it drab and drear,
For within the homes of the lowly
I heard the cry of fear.
I found a famous people
In highest words extolled—
A city of art and learning,
But never the City of Gold!
I saw in my view of Boston
The city yet to be—
In my thrilling sunrise vision,
The dream of Bellamy!
The age will come when its people,
Recalling the bards of old,
Will build on rock foundations
A city of lasting gold.

AWAKE! AWAKE! O CHURC OF GOD!

Josiah Osmond

Suggested Tunes: "Mit Freuden Zart" o "Luther"

Awake! Awake! O Church of God
Heed now thy Lord's commission!
Thy task is in the world abroad;
Behold thy Founder's vision!
Thou hast a war to wage 'gainst sin—
A New World Order to bring in;
Betake thee to thy mission!

While greed and hate and wrong are r
Speak forth thy message glorious:
Precious is every human life;
And good will be victorious;
Not death, but life will triumph last;
God's kingdom will be founded fast;
And all sing one glad chorus.

God lives! and he is mighty still;
His laws shall stand forever;
Planets and suns obey his will;
His loved ones perish never;
He holds the reins; his love abides;
His praying Church he safely guides,
And honors each endeavor.

Live out thy creed, O Church of God,
In deeds of love surpassing;
In city or on rural road,
The Master's will expressing;
Bring comfort to the suff'ring soul,
And make the wounded spirit whole;
To all be thou a blessing.

FOR YOU

Roy Greenwood

He loved the commonplace, unnoticed things,
Field lilies, cattle and the tiny birds,
The blue of Galilee and pendent strings
Of stars; would rather sup with fishermen on curds
Than feast with banqueting, dishonored kings.
He wore the purple robe of royalty,
The piercing mockery of a crown
Before they led Him forth to die:
He bore the spittle and the fist blow without frown;
Then, loving all, became a hated thing,
Raised, symbol of all savage travesty,
Unfriended save by a malefactor's smile.
And as the shamed sun sank redly down
He walked the last black, unendurable mile.

Symbol of the United Nations of the World

Ruth Boyce

This is to introduce a fervent hope, a prayer. This is to introduce the symbol of the United Nations of the World. This is to introduce a pattern, distinct in its individual parts, and yet beautiful and harmonious in its totality. The web of this pattern will be woven through the ultimate but laborious and stumbling brotherhood of mankind which will unite to form the United Nations of the World, a One, a Whole, the hope for peace everlasting—a dream come true.

But, for the whole to be perfect, each individual part must be a unit in itself, working *naturally* inside the whole, and conscious of the whole, even as the whole must be conscious of each of its parts.

The world is like a magnificent orchestra. It appears now as though it is in its tuning up period. Is there anything more unharmonious, more discordant than an orchestra tuning up? But, wait—now, at last the individual members have tuned their instruments and they are playing together, each readily discernible,—ah, what beautiful music we hear! Is it worth having our ears shocked at the beginning? Is the great idea of World Peace, World Unity, worth the necessary period of tuning up? You must decide this for yourself. You must know what price you are willing to pay for world peace, what value it has in your heart and mind.

"But," you say, "there are nations that naturally don't 'go together' as the colors blue and green don't go together." All things "go together" at the right time and in the right place. Who can deny that the green of the trees and the blue of the sky are a most beautiful combination? All colors go together. This is proven by the rainbow, the harmonious blend of all colors. And yet each color is distinct, each his own man, so to speak, but side by side, forming one of the most beautiful phenomena in nature. And that is why this is to introduce the rainbow as a symbol for the flag of the United Nations of the World. It is a great symbol and it embodies a great promise, the promise that in nature, in God, all things "go together"—on earth as it is in heaven.

Bringing Christ Back to Germany

(Continued from page 321)

which conflict with fundamental tenets of Christian morals. You will find them adhering to the leadership principle, denying the equality of all men before God, disregarding the sanctity of the individual. They are egoists of the purest water, ready to kowtow to the conquerors whenever it suits their purpose, and to treat those below them with the same contempt which Nazism heaped upon the so-called "subhuman" races. They had made a good start towards a belief in the new gods of blood and soil; with the collapse of these pseudo-gods they lost whatever spiritual bearings they had, and are rapidly falling prey to an embittered and disillusioned atheism.

This group is also highly critical of the church for its traditional conservative attitude. We cannot overlook the sad fact that Hitler did not find a healthy and flourishing Christian church, but rather one which had lost touch with the masses because it showed no concern for their social aspirations. The church can only hope to win them back by a radical reform of its practices, and by a sincere interest in their welfare. Preaching alone will not convince them.

Our best hope for the immediate future lies with the other group of the outsiders. They are the men and women who have deserted Christ, but without real conviction, and who have discovered, in the tragic loneliness of battle or air-raid, how lost they were without Him. They long to be once again united with Him, and lack only the moral strength to set out on the way home of the prodigal. They need encouragement and help. Most of all they need to hear again the word of God which to many of them has become a dim memory. They have walked through the shadow of death, and tremble still; their wounds will not easily heal.

Sending food into Germany is an act of human charity. We should certainly do what we can to alleviate the hunger that stalks Europe now. But let us never be satisfied with charity! The spiritual hunger of millions is very real, we *must* share with them the bread of life which is Jesus Christ.

Call for Help

This is no time for pessimism and half-hearted Christian endeavor. We have it within our power to fulfill the needs of a whole world of missionaries, and at the same time send hundreds of voluntary church workers, missionaries in everything but the name, to preach the gospel of Christ in Germany. They are desperately needed by those who long for spiritual help, but who cannot be reached by a greatly weakened German church in the process of reconstruction.

Where shall these men and women come from? Certainly no single church is strong enough to provide the numbers required. But American Protestantism is an immense force, little as we yet realize it, and the call is for workers for Christ and not for Presbyterians, Methodists, Baptists, or Lutherans. Have we not all the same Bible? Do we not sing the same hymns, say the same prayers? Seen from the outside our differences of doctrine disappear, and what binds us together stands out as the essential. It should not bother us that German Protestanism, by tradition and historical development, is overwhelmingly Lutheran. Rather should we learn from the German Christians who discovered, too late, that what separates one Christian from the other, Protestant from Catholic, and both from the Jew, is like nothing compared with what separates the believing from the unbelieving.

Christian work in Germany can be successful only under two conditions: knowledge of the language, and familiarity with the Nazi case against the church and Christianity. We shall have to train the volunteers at schools set up especially for the purpose, and run somewhat like our chaplain schools. With modern methods developed by the Army A.S.T.P., we can now teach the fundamentals of spoken German in a couple of months. At the same time our volunteers need a definite training in Nazi ideology, particularly as it concerns Christianity. Without such preparation they would soon find themselves helplessly entangled in a web of conflicting argument. A survey of German Christianity, its development and customs, should round off the training program. Laymen

(Continued on page 334)

Deaconess Marches On

Clarence A. Morrill

As your reporter comes to present the accomplishments of the past week for the New England Deaconess Hospital Building Fund, it is a pleasure to announce that our Daniel Dorchester Memorial Methodist Church in West Roxbury, Mass., of which the Rev. Edwin F. Miller is the pastor, has reached almost one half its Crusade for Christ quota as its pledge to our fund. Many of our pastors are fulfilling the obligation of the conference and reaching the suggested goal of one half of the Crusade quota. This cooperative spirit is what will put our drive over the top and will indicate New England Methodism's real love and devotion to the institution about which she takes such great pride in saying, "It is a Methodist institution."

The indications are very strong that the Pleasant Street Methodist Church in Waterville, Me., will also fulfill its responsibility and make its pastor, the Rev. C. H. Osborne, exceedingly proud. With just pride our church at Sagamore in Buzzards Bay has reached one half its Crusade pledge, and its pastor, the Rev. John Carter, has given complete and undivided support to our cause both in his church and in private subscription. It has been suggested that each pastor of the area make some contribution no matter how large or small, since it is this institution that always offers them special consideration when they are admitted thereto. It would, indeed, be a great symbol of the loyalty of our pastors themselves if each pastor would be willing to do just this.

As your reporter brings the article to a close for this week, he is exceedingly happy to report that Miss Sadie Hagen, who has been ill at the Deaconess Hospital for the past two weeks, is able to return to her home on Hale Street, Newton Upper Falls, and that the Rev. Dr. Carl M. Garland, former minister of Needham Methodist Church, has also returned to his home in Malden, Mass. The condition of the Rev. Wesley Wiggin remains about the same, and the Rev. Edwin B. Young, pastor of the Sandwich, N. H., Methodist Church is now a patient with us and is making a splendid recovery from his recent operation.

Deaconess Hospital must go on and New England Methodism, in order to share the pride of her greatness, must put her shoulder to the wheel in her hours of needed support for greater usefulness and expansion.

Turn Parsonages Over to Veterans

Augusta, Ga. (RNS)—In a move toward solving the local housing shortage, three Baptist churches and a Methodist church here have converted their cellars into apartments for the pastor and turned the parsonages over to veterans and their families.

Ten other local religious leaders have moved out of their residences into relatives' homes to make room for veterans.

New Council President

Bishop Titus Lowe, resident in the Indianapolis Area, who was elected president of the Council of Bishops of The Methodist Church, for 1946-47, at the annual meeting held Feb. 20-25, in Atlantic City, N. J. Colleagues, in a spirit of pleasantry in one of the informal sessions, presented him with a new hat.

Columbia's Week of Tragedy

From "Interracial Notes," prepared by R. B. Eleazer, of the General Board of Education of The Methodist Church.

Interracial disorders, serious and ominous, gripped the town of Columbia, Tenn., the week of Feb. 25th, and engaged the attention of the nation. As best they can be ascertained, the facts, briefly stated, are as follows:

On Monday morning in an uptown radio shop an altercation took place between the white proprietor and a Negro woman and her son, in which the proprietor was knocked through a plateglass window and severely cut. The mother and son were arrested and locked up. The news created considerable excitement about town, crowds gathered on the square, and there was talk of lynching. *To avert that danger officers quietly arranged for Negro friends to make bond for the two and rushed them out of town.*

Late in the afternoon, unaware that the prisoners had been released, a white mob gathered about the jail, *but was dispersed by the sheriff.* Learning of this threat and fearing mob violence, a number of Negroes in turn gathered in one of their business places prepared to offer armed resistance. The memory of two lynchings in the community in previous years probably contributed to their fear.

In the early evening shots were reported in the Negro section, and the chief of police and three of his men went to investigate. *As they got out of their car they were fired upon and all four were wounded, one of them seriously.* The claim is made that the Negroes thought them the advance guard of the mob.

State authorities were then called upon for help in restoring order and during the night five hundred state police and guardsmen arrived. Advancing early next morning into the Negro area, *members of this force were fired upon and three were wounded.* They returned the fire, but without fatal results, then proceeded to arrest suspects and collect firearms. In the next two days a hundred Negroes were arrested and five hundred or more guns and pistols were rounded up.

On Thursday, while prisoners were being questioned at the jail, it is stated that *two of them seized guns,* presumptively with intent to escape. *One shot and slightly wounded the deputy who was guarding them,* whereupon guardsmen rushed in and fatally shot the two.

Examination of the prisoners went on throughout the week, and *by the following Monday all had been released,* either without charges, or under bond to await court action.

These are the bare facts, stated as accurately as possible on the basis of all available evidence. No effort is made here either to blame or to excuse. It seems, however, that certain obvious implications may well be pointed out, among them the following:

(1) That the gravest consequences may follow even a minor personal quarrel across racial lines, especially in a time like this of unusual tension. People of both races, therefore, should guard themselves carefully at this point.

(2) That every biracial community needs a clearing house of interracial understanding, by which through their leaders the two races may be kept in touch and on guard against disturbing rumors and hysterical fears. An alert, functioning interracial committee might well have averted the tragedy in Columbia. Even an understanding between white and colored preachers might have done it.

(3) That the resort to violence in a human situation is always questionable. Negro and white leaders, preachers especially, may do their followers distinct service by emphasizing over and over this fact of both religion and common sense.

Dr. Hawley Named Pastor in Church Merger

Dr. John W. Hawley, for twenty-three years pastor of the First Methodist Protestant Church, Pittsburgh, Pa., has been named pastor of the recently merged Christ Methodist Church and the First Methodist Church in Pittsburgh, now to be known as the First Methodist Church. The merger, affected on March 3rd in appropriate ceremony in charge of Bishop James H. Straughn, of the Pittsburgh Area, represents a union of two of Pittsburgh's oldest Methodist Episcopal and Methodist Protestant Churches, with a total membership of approximately 1,400 and assets valued at about $2,000,000. Dr. Lucius H. Bugbee has been acting pastor of Christ Church since the resignation of Dr. Mark Depp last October to accept a pastorate in Winston-Salem, N. C.

The Moving Pictures

This compilation of comments on current nd forthcoming pictures has been made rom appraisals by the various reviewing roups noted below:

From Editorial Committee, Motion Picture Council of Queens, N. Y.:

A Walk in the Sun (20th Century-Fox)

Director: Lewis Milestone.

Cast: Dana Andrews, Robert Conte, George Tyne.

A powerful film depicting with stark, agic reality the mental anguish and hardhips which beset a small, brave detachment f American soldiers on the Anzio beachhead. Outstanding photography, careful selection of he all-male cast and fine background music eautifully applied contribute to an impresive picture in which there is never a dull noment.

From the Schools Motion Picture Committee of the National Board of Review:

The Sailor Takes a Wife (M-G-M)

Director: Richard Whorf.

Cast: Robert Walker, June Allyson.

A smart and witty comedy about the disppointment of a young lady, smitten with he glamor of a sailor's uniform, when the ob she marries turns up in their new home ischarged from the Navy and in civilian lothes. Miss Allyson and Mr. Walker make good comedy team and are helped out by delightful supporting cast. The writing is ght and sophisticated and gives the film ood pace and plenty of laughs.

From Parents' Magazine Family Movie Guide:

Miss Susie Slagle's (Paramount)

Director: John Berry.

Cast: Sonny Tufts, Veronica Lake, Lillian Gish, Joan Caulfield.

Rarely has the charm of a period and of a eighborhood been caught so engagingly as Miss Susie's Baltimore rooming house, djacent to the famous Johns Hopkins Medcal School at the turn of the century. Lillian Gish realizes in her characterization that Miss usie was not only a motherly, gentle person vho looked after "her boys," the medical stuents who were privileged to live in her ome, but that she was first of all a great ady, in the sense of superior womanhood hat word once carried. Indeed Miss Gish ives the audience, as well as the young men n the story, something precious to take away vith them. The film tells the varied stories f one group of Miss Susie's students, taking hem through the four years of their work t Johns Hopkins as each meets, in accordnce with his temperament and character, the rises and adult responsibilities which are the ot of those who choose the medical profeson.

From Editorial Committee, Motion Picture Council of Queens, N. Y.:

The Seventh Veil (Universal)

Director: Compton Bennett.

Cast: James Mason, Ann Todd, Herbert Lom.

A British-made film whose theme, which delves deeply into psychotherapy, tells of a world-famous pianist who is consumed by the fear that she will lose the use of her hands. Hypnosis is employed to explore her mind and learn of the inhibitions that are influencing her thoughts and actions. Every phase of this film is well done and the music rendered by the London Symphony Orchestra is superlative.

From Daughters of the American Revolution Preview Committee:

The Diary of a Chambermaid (United Artists)

Director: Jean Renoir.

Cast: Paulette Goddard, Hurd Hatfield, Francis Lederer, Judith Anderson, Burgess Meredith.

A well-produced melodrama laid in France during the latter part of the nineteenth century. A charming chambermaid, in a wealthy household, is loved by the master, his spoiled son, the butler and the next door neighbor. How this young miss plots and schemes to obtain her own ends makes a lively and entertaining film.

From Parents' Magazine Family Movie Guide:

My Reputation (Warner Bros.)

Director: Curtis Bernhardt.

Cast: Barbara Stanwyck, George Brent, Lucile Watson.

This film starts out to be an honest study of the loneliness of young widows—the feeling of inadequacy when faced with bringing up two boys without a husband's help; the self-discipline to keep from demanding too much of her children's time and companionship; the struggle not to revert to girlhood and let her dominating mother rule her life—all these aspects of the problem are convincingly presented. With Barbara Stanwyck's straightforward playing, sympathy mounts. Then the plot whisks her away for a winter vacation, where she meets romance on skis in the person of an army major. When he turns out not to be the marrying kind she puts her sons through a great deal of unhappiness over the gossip they hear about their mother.

From the Schools Motion Picture Committee of the National Board of Review:

Bandit of Sherwood Forest (Columbia)

Director: George Sherman and Henry Levin.

Cast: Cornel Wilde, Anita Louise.

It is twenty years since Robin Hood left Sherwood Forest to become an earl, but England is again in the grip of a tyrant, and he gathers his son and his men in their greenwood stronghold to free her. How they accomplish it, getting rid of the wicked regent and restoring the boy king with his queen mother to power, makes a pleasantly exciting juvenile tale, filled with good archery, fine horsemanship, daring deeds and narrow escapes. There are enough period trappings to establish historical atmosphere and to add color to the pretty picture.

From Daughters of the American Revolution Preview Committee:

The Spiral Staircase (RKO-Radio)

Director: Robert Siodmak.

Cast: George Brent, Dorothy McGuire, Ethel Barrymore, Elsa Lanchester.

The story is principally concerned with recurrent murders in the vicinity of an old Victorian mansion in which a spiral staircase is prominently featured. The bedridden mistress of the house, with two sons who appear to have no particular mission in life, dominates the menage. The murder victims have all been girls of one or another physical impairment, and a young woman, mute from shock, is known to be destined as the next victim.

Opposes Bingo, Lotteries

(RNS)—The legislative committee of the New York State Council of Churches has moved to block passage of bills which would legalize bingo games in New York City, Nassau and Suffolk counties, and permit the same of lottery tickets in New York and Buffalo.

In a memorandum to legislators and executive leaders, the committee pointed out that "bingo is illegal in the rest of the state" and asked why "special favors" should be given to New York City and the two other counties.

Opposing all forms of gambling, the committee asserted that lotteries have been proven by long experience to be an unwise method of raising funds, and a corrupting influence.

Miscellaneous Advertisements

SUPPLY—University and seminary trained minister, ordained, desires part or full time supply work, for brief or extended period. Permanency could be considered. Salary not of major consideration. Correspondence invited. Write: "Minister," c/o this paper.

DIRECTOR and VOICE TEACHER seeks active church desiring correlated choral program for all ages. Near Boston, Providence or Worcester. Reply Choral, Zions Herald.

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton 2, Pa.

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income people to live or spend a vacation in the heart of Boston. Girls and women cared for the year around. Families in the summer. Rooms $3 per week and up. Kitchen privileges. For information, write the matron, Mrs. Ruth Taylor.

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Redington Co., Department 55, Scranton 2, Pa.

We Will Long Remember

GARLAND EVANS HOPKINS

The story of the man to whom we gave Zions Herald's 1946 Award for Methodist Churchmanship.

Almost everywhere I have been since returning from the Pacific area, Methodists have asked if I had ever met John Wear Burton, president-general of Australasian Methodism and more recently a visitor to the Methodists of America. They have been impressed by his message and his zeal. His addresses were statesmanlike and his articles in the church press were thought provoking. Happily, I did meet the president-general and have been a frequent guest in his home. Like many of my American friends, I will long remember him for the inspiration of his life and message.

President Burton is a Christian internationalist. His whole background and training have equipped him to stand as he does today at the very forefront of world-minded churchmen. Born in Yorkshire, England, in 1875, as a boy he moved with his family to New Zealand. There he grew into manhood, receiving his education at Canterbury College, University of New Zealand and at Prince Alfred Theological College, Auckland. The hearty ruggedness of his pioneer youth is still discernable. It is the trait which most inspires confidence in him even today.

To further prepare himself for his chosen profession, the ministry, young Burton traveled to Australia, as had many another New Zealander, enrolled at the University of Melbourne where he took his M.A. with honors in philosophy, and, like so many other New Zealanders, decided to make Australia his home. However, it was home in name only, for from 1902-1911 he served as missionary to the Indian population of Fiji. From this experience came two volumes: "Fiji of Today" (1910) and a later book in collaboration with the Rev. W. Dean, M.A., "A Hundred Years in Fiji" (1936).

In 1914 he was elected foreign missionary secretary of the New South Wales Conference, a post he served with such distinction that in 1925 he was made general secretary of the Methodist Missionary Society of Australasia, a position second in prestige in Australian Methodism only to that of president-general. His conference secretaryship was interrupted by World War I, in which he served from 1918-1920 as chief religious work director of the Australian Y.M.C.A. with the honorary rank of major.

In 1922 he became editor of *The Missionary Review,* a position he still holds. Under his editorship the magazine has become perhaps the foremost missionary periodical in Australia. During his years as conference secretary, and in the Army Y.M.C.A. he had followed his earlier publications with "Snap Shots of India" (1912), and "Modern Problems of Missionary Enterprise" (1919).

In the ripe maturity of his mental powers, tempered with the broadening influence of his army experience and his wide knowledge of other peoples and cultures, he came to his new work as general secretary of Methodist Missions in 1925. The score years of his leadership saw a small and insecure enterprise blossom into a great missionary program. He knew the fields of endeavor. He knew the peoples of the lands in which his missionaries were at work. His job was no desk job. He was constantly in the field. The result was the great mission program of Australasian Methodism—and many opportunities for larger personal service, as his reputation grew. Among the important places he has filled are president of the New South Wales Conference, chairman of the National Missionary Council of Australia and secretary of the Australian Inter-Communion Group. His more recent volumes have been "Our Task in Papua" (1926), "The Pacific Islands, A Missionary Survey" (1930), "Brown and White in the Pacific" (1938) and "The Atlantic Charter and Native Races" (1944).

His election as president-general in 1940 was a foregone conclusion, but the reactionaries often carry the day in Australia as elsewhere. It took the war to impress upon the old line leadership that Methodism needed the young and versatile mind of liberal, scholarly, white-haired John Burton. His election in May, 1945, was a triumph for all the forces in the Australasian Church which have stood for united Protestant action, social reforms, liberal theological interpretation, and orderly —nearly liturgical—worship.

His election also forecasted closer relations with American Methodism, which has no greater admirer than he. He openly expressed the hope at the last General Conference that the day would come when Australian Methodism would pattern church rules and discipline after the American Methodist Discipline. This admiration for things American, moderated by his critical appraisal of much that he does not care for in us, derives from four former trips to the United States. His intimate knowledge of European and Asiatic countries makes his high regard for America all the more a compliment.

American Methodists have enjoyed the president-general aside from his addresses on the platform. He and Mrs. Burton are never seen at better advantage than at social gatherings. With all the poise and charm English people acquire through a lifetime of teas, the Burtons are genial and talkative. But at dinner, look the other way if the president-general insists on trying to manage his fork the American way! He has about the same difficulty with peas when he tries to eat them our way that I experience when I try to eat in continental fashion. We spent several meals trying to teach each other our respective modes of handling knife and fork. Confidentially, I think I failed as a teacher; I know he did.

Intellectually, spiritually and socially, American Methodists have been refreshed by the vivid personalities of the president-general and his lady.

Ice-Breakers

Notable was the program of the Temple Israel Brotherhood of Boston Thursday night to pay tribute to "the contributions of our Negro fellow citizens to American civilization." The brotherhood has established the Lt. Hirschel L. Gutman Foundation in memory of the first of its members to die in the last war. The occasion Thursday night was to make the annual Gutman Foundation award. It went to Dr. Charles Richard Drew, the distinguished Negro surgeon who organized "the blood bank." Appropriately the citation was read to him by Col. Jacob Shapiro (Silver Star and Croix de Guerre), whose life was saved by the blood bank.

The award, honoring Dr. Drew, is to provide a scholarship at an accredited medical school in Greater Boston to a Negro student. Dr. Drew, in his response, spoke of the leading part which New England has historically taken in Negro education. He spoke also of the serious problem of medical education to provide an adequate number of Negro doctors. Of 3000 in the whole country, nearly half are over 60. Lamentably the policies of most of our leading medical schools either exclude Negroes or severely limit their number. Indeed the Gutman award expresses a hope rather than the reality of an opportunity for a promising Negro student at one of our best medical schools. It is a venture in ice-breaking. Much more of it needs to be done.

All educated Negroes have encountered barriers to professional education at the higher levels. Those barriers extend beyond the schools into the professions themselves. A very distinguished Boston lawyer (white) declines annually an invitation to become a member of the American Bar Association because the application form enclosed asks him to check whether he is "White, Indian, Mongolian, Negro." A fellow barrister, hearing his objection to the discrimination implied in this question, said, "Why surely you haven't any Negro blood." In effect he was saying, "Why then worry about those who have?" But luckily some people do. Enough people have been concerned by the exclusion of Marion Anderson from singing in Constitution Hall to make that a very embarrassing issue for the D.A.R. This week all of organized baseball has red faces over the action of the Jacksonville, Fla., city authorities in refusing to allow a baseball game with the Montreal team on which two players are Negroes.

It is going to be much harder to draw this color line in the press gallery of the United States Senate after an event held this month in Washington. There a memorable occasion was made of the first Willkie awards for Negro journalism. Mrs. Agnes Meyer, who established these awards to recognize merit in the Negro press, had drawn to the dinner the leading Negro editors and publishers of America and had surrounded them at her tables with a distinguished company of white journalists and men of affairs including two Supreme Court justices, Congressional leaders and writers of national renown. Douglas Southall Freeman, noted Richmond editor and biographer of Robert E.

Lee and his Generals, bestowed the awards. Mark Ethridge, leading Southern journalist, headed the committee that made the selections. Jonathan Daniels of North Carolina and Justice Hugo Black of Alabama were delighted guests. An assistant Secretary of State and Mrs. Wendell Willkie shared the speaking with Mr. P. B. Young, dean of the Negro press.

On the highest levels of achievement there can be no sense of inequality. From that level, recognition and acceptance of a common humanity and striving must work down and leaven the hard lump of intolerance until it no longer negates the basic tenets of Americanism. Nothing in our institutions provides for second class citizenship.

UNCLE DUDLEY.

—Editorial, *The Boston Globe,* Saturday, March 23, 1946.

Churches Address President

Washington, D. C.

President Harry S. Truman
The White House
Washington, D. C.

My dear Mr. President:

As Christian ministers visiting Washington we take this opportunity to convey to you our concern, shared by many people who, like us, view with fear and trembling the present course of international events. We hail your reassurance that these events do not destroy our hope of peace, and pray that this reassurance will not stop with words.

At Potsdam you assumed leadership of America's destiny for peace. Your success in regaining your leadership spells life or death for civilization. As a first step in regaining your leadership we urge that you stand firmly for civilian control of atomic energy. Army control, as Secretary Wallace has warned us, opens the door to military fascism and chaos; and it could only be interpreted as a threat directed against other nations.

The warning of our young scientists that unilateral control of atomic bombs cannot, by its very nature, serve peace in the One-World context of our time is confirmed by our Christian faith, and by man's experience that those who trust only the sword shall perish by the sword. Indeed, unilateral or bilateral possession of such power, which, because it is scientific is international and may not possibly be kept by some from others, only leads to mutual distrust and tension in a world that depends entirely upon mutual policy and interdependence.

We do not condone unilateral action anywhere, but concentrations of Russian troops in Iran or Manchuria cannot honestly, or realistically, be understood apart from similar concentrations of British and American troops in Greece, India, Syria, Lebanon, Iceland, China and elsewhere. In this crucial position of international forces we cannot demand multilateral policies in Eastern Europe and still pursue unilateral policies in the Americas and the Pacific. Does not international justice suggest that decisive harbors and canals should be primarily under the control of those great powers to whom such ways are immediate and vital, with other nations participating according to their proportionate interest? Can we properly object to Russia's demands for a special position in the control of the seaways of the Dardenelles which is essential to her life and trade so long as we ourselves insist on exclusive control of the Panama Canal by the United States?

The churches have seen nations rise and fall because they would not accept the truth that mere trust in military power is not the road to peace. There is only a limited time in which to act decisively. It is no mere slogan to say we live in One World or No World! Irresponsible influences like Mr. Churchill's would destroy us and the United Nations Organization. Only through your continued strong support of the United Nations Organization can one world be achieved and peace won. It is later than we think. Religious insight on a deeper level than past political methods is essential to the Atomic Age.

Faithfully yours,

Joseph F. Fletcher, Episcopal Theological School, Cambridge, Mass.
Stephen H. Fritchman, *The Christian Register,* Boston, Mass.
A. Mallegen, Virginia Theological Seminary, Alexandria, Va.
Liston Pope, national chairman of Religious Associates, National Citizens Political Action Committee
James Luther Adams, Professor of Theology, Federated Theological Faculty, University of Chicago
Jack R. McMichael, Methodist Federation for Social Service, New York City
Walter G. Muelder, dean and professor of Social Ethics, Boston University School of Theology
G. Richard Kuch, associate director, American Unitarian Youth

The Homemaker's Corner

Mrs. Harry A. Burnham

A Ready to Wear House

Are you going to take a few trips into the country this summer? If so it will make a real adventure of these trips, as well as a possible investment, to turn off from the main routes of travel and go along some little-used lanes where grass grows between wheel tracks.

On these gravelly, rough roads you will, perforce, drive slowly, which will give you an opportunity to see what is going on around you.

Pretty soon you may come upon the remains of what was once a house. Sturdy chimneys, with fireplace openings, still speaking of home, are there, strong and true. The cellar-hole is probably overgrown with lilac bushes and small poplar trees, but an examination will show you that the walls and floor are just as good as ever.

Then you turn to look at the view and you gasp in wonder at the sheer beauty of it all. A bubbling brook, a lush green meadow, distant mountains all purple and everlasting. You "lift your eyes to the hills" and know whence cometh strength. Well, perhaps there is the foundation for the "home in the country" you have been dreaming about.

Or you may drive a little farther and come on a sugar house, such a one as we mentioned last week. It is no longer used; the maple trees have gone into hardwood floors. The house was well built in its day. One "Old Maid Aunt" begged such a house from her brother, and you'd be surprised at the delightful home she has made from it, with what she calls "a little gumption and $200."

You had better keep your eyes open, also, for abandoned one-room school houses. The countryside is dotted with them. One man bought one of these buildings, which the poet Whittier called "Ragged Beggars," for one dollar, with a half acre of land thrown in for good measure, and he has a home of great charm and unusual originality.

Better keep your eyes open this summer for a ready-to-wear house.

Lenten Retreat

The Lenten retreat for the ministers of the Springfield, Mass., District took place on Tuesday, March 19th, at the Bay Street Church in Springfield. The Rev. Harold B. Keir was host pastor. Thirty-three pastors were present, including three from federated churches and two retired ministers. The theme for the retreat was "Awareness of God in Our Day." The morning program was opened by the superintendent, the Rev. Maurice L. Bullock, who took for his theme, "Awareness of God in Reviving the Church," pointing out the possibilities of life and power through the awareness of things we do not see. The Rev. William H. Wakefield, pastor of the Federated Church in Charlemont, then discussed "Awareness of God in Preaching." He spoke of the divine forces which we cannot fully appreciate at the time, and gave a helpful exposition of the preacher's preparation for Sunday morning. The next one called upon was the Rev. Henry Jacobson of Shelburne Falls, whose subject was "Awareness of God in Pastoral Work."

Following an interlude of oral and silent worship, Dr. E. Bruce Wilson of Amherst, speaking on "Awareness of God in Human Nature," gave a vivid exposition of Jesus' words, "Let the dead bury their dead." The Rev. Donald E. Paige of Easthampton, a returned chaplain, dealt trenchantly with his theme, "Awareness of God in Prayer," discussing the commotion of soul which prayer must overcome in modern life. The noon hour was spent at the dinner table, a delicious meal being served by the ladies of the church.

The afternoon devotions were led by Dr. H. Hughes Wagner of Trinity Church, whose subject was "Awareness of God During Lent." Taking as his guideposts, "Stop, look, and listen," he derived these from the story of Elijah in the wilderness and applied them realistically to the work of the preacher. The service of holy communion was then administered by Dr. Bullock, with all present participating. The strong sense of district fellowship which has always been felt on the Springfield District was enriched by an ideal program, and directed to the strengthened leadership of all the churches during Lent.

"The Headhunters Were My Friends"

The Rev. Lucius D. Mamora is a Batlak Christian—a Christian convert and Methodist minister from among the aboriginal tribes of the Island of Sumatra. When the war broke out in the South Pacific, he was working as a Christian pastor-missionary among the head-hunting Dyaks, the aboriginal people of Borneo—a people more primitive than his own Batlaks. In a recent letter to Mrs. Edwin F. Lee, wife of the Methodist bishop in charge of this area, Pastor Mamora gives a colorful account of experience during the period of Japanese occupancy. He writes:

"The English and Australians came to Belaga by parachutes. All Kayan and Dyaks who knew them followed them at once. The people at Kapit did not know about it. Nobody dared to tell the news because the Japanese were living in our house.

"The last of June an airplane came to Kapit and machine-gunned all the bazar and our own house for one hour. When the airplane went back, all the people moved and Kapit was empty. Mrs. Mamora and I decided at once to go to our Christian people at Sererek. Our children were very, very much afraid to hear the sound of machine guns.

"At that time many Dyaks were everywhere in hidden places. All Chinese and Malays dared not go outside their huts or houses even into the garden, for they were afraid of the headhunters. The next day at five o'clock in the morning, I went to Kapit to take some rice from my house. On the grounds at the back of Kapit Fort I was almost killed by the Dyaks. While one of them raised his spear, the other one cried out, 'Do not kill him! He is our teacher!' I was very, very surprised. Soon they came out from their hidden place and we sat together for a moment. I asked them to tell all their friends not to cut off my head because my head was a friend of their boys. God saved me!

"I walked on for a few minutes while it was still dark and met three men ready to kill something. They looked very, very fierce. I knew them well. They told me to go fast and not return. Three hours after I had been in my house six heads were cut by them. They carried the heads past the house where my wife and children were. I do not know any word to tell you their feelings. My wife asked our Christians to go to Kapit to see me, but nobody dared. A few hours afterwards, one of the chiefs, a friend of mine, came to the house where my wife was and explained to her that nothing had happened to me.

"Four days afterwards, four airplanes came again and machine-gunned Kapit. The bazar was all burned by bombs. One bomb dropped on our big house. It dropped to the office and jumped to Jimmy's room, so that the wall between the two rooms fell down. The fire soon died down because all the windows were closed. Then the Dyaks came and threw the bomb outside. It was full of gasoline. Now about one thousand Dyaks came. Some of them wanted Japanese heads and some of them only wanted to rob. So they took everything. They came to my house and stole all my things. My rice and paddy which we thought was enough for seven months, was all taken away. The door and windows of my house were taken, too. So we sleep now in my house without mats and pillows, and without windows and doors. Our two houses were headquarters for two months. The two houses must be repaired as soon as possible.

"We could not stay long in Sererek. We had no rice. We had no place to sleep. Two times we moved here. Every day tears came to our eyes, for we had fear of hunger. We lived among our Christian people, but we had no friend in our need. Our rice was enough for only two days if we mixed it with tapioca root. Our Father heard our prayer. He knew the terrible days we were having. He sent the headhunters who were our friends to come to Kapit to take us. The headhunters knew that Kapit was not a safe place for us. So my wife and two children went with them. The boat was too small so I had to wait in Kapit until they came back again to take me. At first my wife refused to go, because she was very much afraid of

Complete Victory is the Goal

SOME conferences and many churches set Easter as the final date for Crusade for Christ payments. Many churches will observe Easter as a closing date for paying all subscriptions in full. To date $25,585,942 has been paid in cash on the $27,777,383 total subscribed.

Let every church which has anything remaining on Crusade pledges make an appeal to pay in full now.

Success Depends on Every Congregation

: Dyaks. But I told her that our heads re better off in the Dyaks' house than that die of hunger.

'We could not stay long at Majau, because at was too far from Kapit. Saroha and rney, my children, had malaria and we d no quinine. We lived there two months, t when Saroha and Borney were better returned to Kapit.

"Our mission property and the Rev. Mr. hmucker's property are destroyed. Some s taken by the Japanese; some was taken Abang Ahmat, an officer in Kapit; and ne by robbers.

"Since the war began, the Central Comittee in Sibu helped us by giving us $10 r month, and Kapit Church gave us $10 to 0 per month. That was the price of two three gantangs of rice. My wife and my o children and I had to work hard every y. Now for six months we have received om the committee only $30, and from apit nothing. But I must preach every nday as long as I live!

"For almost four years now we have had t a single day of safety. When I preached the Chinese Church at Kapit, Japanese ies came too. Many, many times I was lled to Kapit Fort by the Japanese and by bang Ahmat. Two times I went to Sibu, ing called by the Japanese. Three times e Japanese officer came to my house and amined all my books. Three times the Japese asked me to be a sort of secretary, but told him that I did not come to Sarawak r making money, so he grew angry with e. A few days later he let all his pigs eat y tapioca, so that about two thousand were stroyed. I could not say anything to him. cannot tell you all that has happened to us.

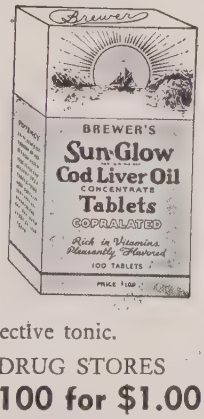
"Now I shall tell you about our work ong the Dyaks. Many, many times I went the Dyak houses. We have many friends w. One of our boys has begun to cut wood r planks. He wants to make a church. I ink the next year it will be finished. Alost every day the Dyaks come to my house w, but we are very sorry because we cant give them anything to eat.

When we lived at Majau all the people ed to hear Mrs. Mamora and my two chilen and me sing. I read the Bible and explained it to them. We did not like living in the house, but we liked very much that they liked to hear the story of our Master. My wife every night told the story of Jesus. One day my wife helped a Dyak woman in childbirth. The room was crowded with Dyak women who wanted to see what my wife would do with the child. On the following days the room was always crowded by women to see my wife bathe the child. So she would show them how to help the child. As long as we lived in Majau our room was always crowded.

"I plan to open the school, but I have nothing. I have no books, because all the books were stolen by the Dyaks. I wrote 200 songs in Dyak, but those also were taken by the Dyaks. I do not know what to do this time."

TAKE Sun-Glow TABLETS

Regularly



These Cod Liver Oil Concentrate tablets combine the valuable vitamins of Cod Liver Oil—Vitamin A, and Vitamin D —with Copralated iron. They are an effective tonic.

SOLD AT ALL DRUG STORES

40 for 50c 100 for $1.00

Brewer & Company, Inc.

Worcester, Mass.

On a Wide Circuit

W. W. Reid

India and Freedom

Friends of India rejoice that Britain's Labor Government has offered India's 385,000,000 people self-government, and has offered it either within or without the Empire, as India may elect. (We will not quibble, as some Indians will, as to why they should be "offered" freedom: are they not "and of a right ought to be" free and independent?)

There is one condition: Indians must decide what kind of constitution they want. And with Hindus and Moslems at each others' throats, with civil strife threatened, with no experience in democratic give-and-take, that may not be easy. . . .

But my concern is not for India's *political* freedom, important and basic as that is. Political freedom is overdue, it is almost here, it will be resolved somehow. It may be, however, that India's troubles will just about begin when she secures political freedom: for Britain's domination has been far from India's major problem or major bondage.

There are four "bondages" that will not be lessened—may even be increased—by the breaking away of India from British ties. They are the bondage of her caste system, the bondage of her static religious faiths, the bondage of poverty, and the bondage of illiteracy and ignorance.

Even Gandhi has never attempted to break the caste system, though he has worked to bring the outcaste within the Hindu family—or at least to let him enter the Hindu temple; and younger Indian leaders say nothing about changing this rigid system which has pressed down upon the great masses for untold centuries.

E. Stanley Jones says: "If India gains her freedom, she will become literate in twenty years." Let us hope his optimism is justified. To date, however, British schoolmen and Christian missionaries have been the great exponents of literacy in India.

There are schemes for tackling India's poverty—hunger being perhaps her most terrible bondage. But these schemes are mostly on paper; and the writers are white men or western-trained Indians. No one of these schemes seems capable of remedying the cause of poverty: too many people on too little land. While religious teaching encourages an ever-increasing population, cruel economics gives each less and less food.

All these "bondages" are tied together—an outgrowth of the religious despotism that has molded and warped and stratified human life in India.

It will require not only Indian leadership, but the leadership of the whole world to solve these problems, break these bonds.

Rabbis to Preach from Universalist Pulpits

Boston (RNS)—Universalist ministers and churches have been urged by the trustees of the denomination to invite rabbis of Reform Judaism to take over their pulpits on Sunday, April 28, Dr. Robert Cummins, general superintendent, announced here. The General Assembly of The Universalist Church is scheduled at Akron, Ohio, April 25-30, and most ministers will be attending the sessions. Dr. Cummins said his church welcomed the opportunity afforded by the plan. "It is a symbol of common brotherhood To have those friends in our pulpits throughout the land is a privilege we cherish," he declared.

Dr. Abba H. Silver, president of the Central Conference of American Rabbis, declared that members of his group "are always pleased to receive invitations from their colleagues in the Christian ministry to occupy their pulpits and I am sure that the invitation of The Universalist Church will be most graciously received."

GEORGE P. STUART

REGISTERED ARCHITECT

Formerly of

Woodbury & Stuart

Boston — New York

Advisory Architect for the Inter-Church World Movement

Specialist in the Church Field for 30 Years

21 Marshfield Rd., Newton Centre, Mass.

KIMBALL, GILMAN & CO.

87 Kilby Street, Boston, Mass.

General Insurance

Harry W. Gilman Walter R. J. Smith

Stanley O. MacMullen

Gilmour, Rothery & Co.

— S. T. EMERY —

INSURANCE

FORTY BROAD STREET, BOSTON

Silver Bay Conference

From July 17 to 24 the Silver Bay Conference on "The Christian Mission in the Postwar World" will be held at Silver Bay, N. Y., according to announcement made by interdenominational agencies sponsoring the conference, which include the Home Missions Council of North America, the Foreign Missions Conference of North America, the Missionary Education Movement of the United States and Canada, and the United Council of Church Women. Because of the war the conference was not held in 1945.

Outstanding leadership and programs have been arranged for the conference, which states as its purpose: "to offer a limited number of earnest men, women and older young people an opportunity to discover what is the great task to which the church should rise, the resources available and how to relate their own lives to the present situation. . . . If the church is ever to exert a helpful influence it should be in the years immediately ahead."

Evening auditorium speakers, who will discuss various aspects of "The Christian Mission," are scheduled as follows: "In the United States," Dr. Earl R. Brown, Division of Home Missions, Methodist Board of Missions and Church Extension; "In Europe," Dr. Samuel McCrea Cavert, general secretary, Federal Council of Churches of Christ in America, recently returned from Europe; "In East Asia," Dr. Luman Shafer, Board of Foreign Missions, Reformed Church in America; "In India," Bishop Shot Mondol, Methodist Church in India, who will also be the Sunday evening preacher; "In Labor Relations," Dr. Liston Pope, professor of social ethics, Yale Divinity School. The Rev. Russell Henry Stafford, president of Hartford Seminary Foundation and former pastor of Old South Church, Boston, will be the Sunday morning preacher.

Training and program helps for leaders responsible for mission study classes on the themes, "India" and "The Christian and Race," will be featured in classes conducted by Dr. T. H. P. Sailer, of the Missionary Education Movement, and Dr. Horace Williams, Department of Missionary Education, The Methodist Church and president, Board of Managers, Missionary Education Movement. Subject matter for these courses will be presented respectively by Miss Ruth Ure, former missionary to India and author, "The Highway of Print," and by Dr. Mark A. Dawber, executive secretary, Home Missions Council. Dr. Dawber will also give one of the interpretive addresses at the conference. Other classes will be "The Philosophy of Missions," to be taught by Dr. Hugh Vernon White, Department of Christian Theology and World Christianity, Pacific School of Religion, and "The Missionary Education Program of the Local Church," with Dr. Willis Lamott, Department of Missionary Education, Presbyterian Church, U.S.A., as teacher. Dr. Karl Quimby, Board of Missions and Church Extension, Methodist Church, will conduct a seminar on "The Stake of the Church in the United Nations Organization." Miss Neva Palmeter, children's specialist, Department Missionary Education, Presbyterian Church, U.S.A., will conduct a missionary work shop. A seminar for youth will be introduced as a new feature.

Dr. Charles T. Leber, Board of Foreign Missions, Presbyterian Church in the U.S.A., will direct discussions following interpretive addresses. A partial list of speakers includes: Dr. Pope, Dr. Dawber, and the Rev. Harry V. Richardson of the staff of the Home Missions Council. Dr. White will lead daily discussions on "One Gospel for the Whole World." Miss Ruth Ransom, Board of Foreign Missions, Reformed Church in America, and Dr. Merlyn Chappel, Board of National Missions, Presbyterian Church, U.S.A., will direct daily missionary fellowship hours, in which a number of home and foreign missionaries sent to Silver Bay by their denominational boards, will participate. This fellowship is regarded by many as an outstanding feature of the conference.

Daily vespers will be led by Dr. Horatio Hill, director, Baptist Educational Center, New York City, and Dr. Franklin Duncombe, pastor, Methodist Church, Bala-Cynwyd, Pa., will conduct morning watch. Dr. James R. Houghton, of Boston University, will be the conference song leader.

Accommodations are limited and rooms are reserved in order of the receipt of registrations. Ministers, church workers, youth leaders and others interested are requested to make their reservations early. The registration fee is three dollars. Further program details and information concerning accommodations may be obtained by writing to Dr. Gilbert Q. LeSourd, Room 1234, 156 Fifth Avenue, New York 10, N. Y.

John Scotford's

THE CHURCH BEAUTIFUL

Today's Outstanding Book on Church Architecture

"Nowhere else in the field of church architecture and worship has so much practical wisdom been compressed into so brief a space. It faces problems which every church must face in building or rebuilding and presents solutions which seem to be architecturally right, psychologically sound and of the highest importance in the conduct of public worship."—

ALBERT W. PALMER,
President Chicago Theological Seminary

Features 75 photographs

$3.50

The Pilgrim Press

14 Beacon St., Boston 8, Mass.

An Amazing Accomplishment

Karl Quimby

The Bluefield District in the West Virginia Conference has accomplished, not the impossible of course, but the unexpected certainly! This is a strong district in this vast conference. The Rev. Robert J. Browning is the district superintendent. The program of Missionary Cultivation is in charge of the District Missionary Secretary, the Rev. N. W. Looney, of Crumpler.

They set out to get the 29 churches on 22 charges during the period Nov. 9th to Dec. 19th acquainted with India and China, using Institutes and Visual Aids. Motion pictures were shown by the district secretary in all these churches. The pictures shown were "Touching the Untouchables," which deals with India and the "Rebirth of a Nation," which treats China. More than 2,200 people saw and felt the challenge of these two vast mission fields through these two pictures.

In addition, the district, through a series of District Missionary Institutes at this same period, with the Rev. Perry O. Hanson and Mrs. Raymond Archer visiting each of the 11 districts in the conference, made a special effort to interest local churches in taking missionary "Specials" for definite projects over and above their regular benevolent giving. Two illustrations point up the developments. First, the Bluefield District gave 81 "Specials" to projects in China, India and Africa with a total amounting to more than $2,470.00, and they have not gotten all listed yet. This means that this district, in addition to its regular asking and acceptance, has taken twenty-four hundred dollars in additional missionary projects. That is a challenge to the rest of us!

Next is the case at Milton, W. Va.—bet you never heard of the town! This church felt it would have to reduce the "acceptance" this coming year, and their minds were about made up to do it. But along comes Dr. Perry O. Hanson of China. He made a moving and statesmanlike appeal. When finished a leading layman arose and asked the congregation what they were going to do! He said he felt they could not listen to such a moving tale and go home to a good dinner and do nothing! They just *had* to do something! He and his wife would give an extra hundred dollars! What about the rest! In a few minutes that congregation decided to build two chapels for Dr. Hanson in China at $500 each. Others came along with other sums for other projects until the total rose to over two thousand dollars. This seems too good to be true, but I have been in that conference. They tell it with pride. I know some of the men involved. Truly it is the Lord's doing, and it is marvelous in our sight! Who will follow in their train?

Bibles for Children

We carry a complete line for every need

at a liberal discount or at cost

Massachusetts Bible Society

41 Bromfield St., Boston

Religion in Art

Walter L. Nathan

El Greco (1541-1614): "Christ Bearing the Cross"

At first glance this painting of Christ with ıe Cross may give the impression of being work of recent date. The rapid, summary ındling of the brushwork, the simplicity of ıe design and directness of forceful expres-on are familiar characteristics of modern t. These qualities have indeed caused the vival, after centuries of neglect, of El reco's fame. Modern painters discovered him a herald of their own struggle to ee art from a realism which had lost its stification in an age of photography, and e is now accorded a place among the eatest.

Domenico Theotocopuli was born on the land of Crete, studied in Venice and Rome, ıd settled in Toledo, Spain, where he was lled "El Greco," the Greek. He found ıe ardent religiosity of this center of the ounter-Reformation ideally suited to his wn fervor and piety which he poured forth a stream of portraits and religious paint-ıgs.

Nothing is tame and commonplace in El reco's work. He impatiently discards tradi-onal rules of composition and coloring. Iis deliberate use of distortion compares to ıat seen in Byzantine mosaics and medieval ulpture and gives his figures a significance eyond earthly reality. The human form, nder his hands, becomes an almost trans-arent mirror of spiritual experience.

Christ is ascending the road to Calvary. One of the throng of loyal followers and ırious spectators are visible; He is alone ith the Cross—alone with God. His eyes e filled with the sublime presence of the ather and shine, through tears of pity and ıame for man, with the assurance of the ystic union which already pervades His ıtire being.

Jesus does not question the wisdom that ıides His steps. He has accepted the cross if it were part of Himself, and the heavy ırden has grown so light His slender hands eed scarcely touch it. The sky bursts into ue and white flame behind the tortured ead and forms a halo around it, but the lips, though signed by bitter anguish, emit no cry of pain.

In the aspiring, upward-leading lines of this great painting El Greco unforgettably summarizes the meaning of Easter. The road which Christ so steadfastly walks will not end on Calvary. Beyond the darkness of the cross it leads to eternal life.

Courtesy Fogg Museum of Art, Harvard University, Cambridge, Mass.

Religion in Russia Today

(Continued from page 317)

fractions of human society. According to eir gospel message, the redemption in an-her world replaces the emancipation in is. These ideas need to be discussed in ıother article as to the relation of Com-unism to Christianity. The categories of cial thought and speech of the Russian rthodox Church are adapted to the Soviet ate. While the churches in the Baltic and her occupied countries oppressed and per-cuted, are making a great stand for their ligious freedom, the Russian Orthodox urch denies the religious persecution as ch. This kind of an official Orthodox church appears to have been definitely dis-credited by the Christian conscience of the West.

We believe that the church upholds eternal values, but she also lives in time and must speak a social language that is suited to the world which she addresses. It is the church's duty to condemn the oppression and exploita-tion of men by men primarily on moral and spiritual grounds and not in the name of some social system. Professor John Baillie in his treatise "What is Christian Civiliza-tion?" sums it up thus: "The historic permea-tion of our society by Christian ideas and ideals is a development for which we must be profoundly thankful to the Lord of all history, and for the furtherance of which it is our duty to pray fervently, to work dili-gently, and to hope as bravely as we can."

[*Permission to reprint this article must be secured from the author.*]

April 17th, Mr. Poeld discusses, "Roman Catholicism in Russia Today."

——Any evangelism which does not mag-nify the church is doomed to ultimate failure.

The Rev. Oliver deW. Cummings, Phila-delphia, General Secretary, Baptist Youth Fellowship, speaking at the 24th annual meeting of the International Council of Religious Education, Columbus, Ohio, Feb-ruary 10-16, 1946.

THAT THE CHURCH MAY BE WITHOUT BLAME
in providing adequately for its aged preachers and preachers' widows

YOU WHO HAVE BEEN HELPED BY OUR MINISTERS
can now help establish our new actuarially sound Pension Fund Plan by cash gift or yearly pledge. It can be a memorial for a Loved One.

Communicate with our Executive Secretary.

Make Checks Payable to PREACHERS' AID SOCIETY
In making your Will or Estate Note use the full legal name,

Preachers' Aid Society of the New England Annual Conference of The Methodist Church

STANLEY O. MACMULLEN, Treas.
87 Kilby St., Boston 9, Mass.

GEORGE E. HEATH, Exec. Sec.
581 Boylston St., Boston 16, Mass.

Bringing Christ Back to Germany

(Continued from page 325)

as well as ministers (who would need furloughs from their charges) can be used, since the main task of these workers for Christ is to teach and to preach the gospel, and to win back those now outside the church.

Are the Germans going to resent such foreign help? Surely the Nazis and their sympathizers will. They are going to make it very difficult for them at times. The men and women who are ready to go out and live among the German people, sharing their discomforts and the terribly depressing atmosphere of the ruined cities, must be prepared to meet secret and open hostility, misunderstanding, slander, ridicule, even personal danger. They would thus experience the difficulties missionaries have faced from the earliest times on.

But they will also have the heart-warming experience of a welcome which is truly sincere. The Christians in Germany and those countless thousands who stand waiting for the call back to Christ, will take them to their hearts and into their homes. I know from personal observation how easy it is for anyone with a fair knowledge of German, and a friendly approach, to find access to German families. They would not come unannounced; newspapers and radio would inform the people of their intention to serve for Christ. As soon as they are assigned to a specific locality by a mixed commission of American and German church leaders, they will find themselves swamped with calls for evangelistic work. Never before in history has God's judgment been so swift, and so devastating, as in Germany. The full truth of many a Bible word has already dawned on a people who thought they could violate with impunity every law of God and man. Germans today need only look around them to find illustrations, in the shattered homes and the endless graves, for the prophetic warnings they foolishly ignored: "Those who take up the sword shall perish by it," and, "A false witness shall not be unpunished, and he that speaketh lies shall perish," and many more.

Among the letters from German soldiers and civilians which it was my duty to read during the war, I found one where this thought was clearly expressed. A mother wrote to her son at the front: "What now befalls our nation, comes not by chance. God has everything in His hands, and He knows what He sends over us." The sincere Christians among the Germans acknowledge their nation's disaster as the just judgment of God, and accept their sufferings as the inevitable consequence. Large numbers of those outside the church vaguely sense this truth, too. But there are already many for whom it was nothing more than Germany's usual bad luck, and who put the blame now on bad leadership, (forgetting that they hailed it not so long ago), the Jews, Roosevelt, Churchill, and other scapegoats. A few years from now the only lesson which can cure the German nation of their lust for "heroic living" and war, will be utterly forgotten if we continue to do nothing to drive its meaning home to them.

Can we afford to let the scars heal, and a new generation grow up under the shadow of another myth of Germany's invincibility, when we could right now teach them that war does *not* pay? It would be an unpardonable repetition of our mistake after the first war. This time we must make sure that the German nation recognizes the hand of God in her downfall, and learns to fear Him.

We have to atone for our own indifference. At the same time, we earnestly desire to lay the foundations for a lasting peace. Peace can only come to Europe when Germany is a Christian nation again. Let us therefore call for men and women who are ready to devote two years of their lives to what may be the most urgent work now for the kingdom of God, and let us send them out to help bring Germany back to Christ. *And let us go to work before it is too late!*

[*This article may not be reprinted without permission from the author.*]

Have Your Mind Renewed

(Continued from page 321)

affection. It is no irony, therefore, but real insight that in the midst of the clash of the mightiest armaments ever assembled by men, multitudes turned their thoughts rather wistfully to the gentle Galilean. He was no warrior battling his way to world dominion and world empire. On the contrary, he lived in a spirit of such compassion and good-will that we can think of him only as the supreme revelation of the loving God.

We were called upon to resist an empire built on naked force, but the hope of the world is not realized, the need of the world is not met, and its cruel hurt is not healed by the completion of that task. That will come only as we submit our desires and purposes to the spirit of Christ.

I do not think that there is any possible substitute for personal devotion and loyalty to Christ with life renewed at its roots and made strong within by the grace and power of God. This is, therefore, a summons to have your mind renewed and to have something done for you beyond what you can do for yourself. This is the very heart of the moving drama of redemption, that the loving God draws near to us in Christ to do for us something which we desperately need to have done.

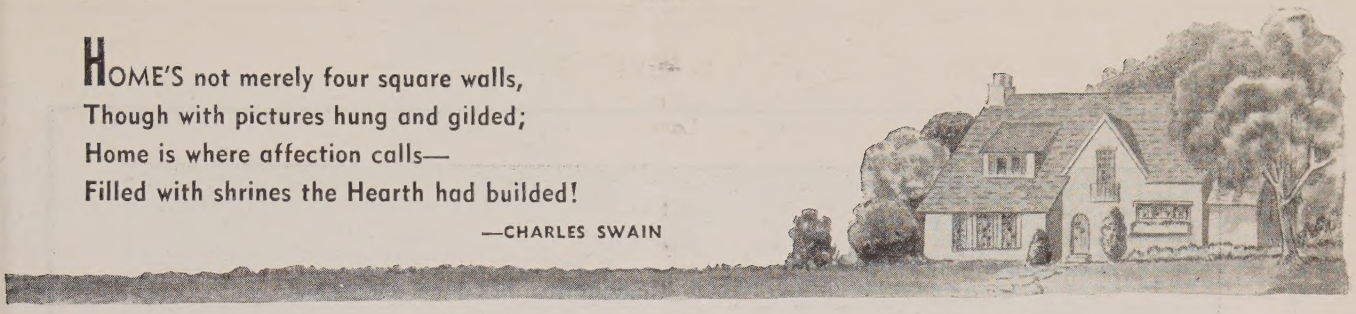
Perhaps the definition which William James gave of conversion is to the point here —the process, gradual or sudden, by which a person hitherto divided, inferior, and unhappy, becomes united, superior, and happy by a new grasp of religious truth. And remember, the truth in this sense is as much or more of a divine revelation than it is of a human discovery. It is not so much something which we lay hold of, but which lays hold of us and by which we are transformed. For the purpose of this renewed mind is that we may be transformed in nature and so make out what the will of God is. It is to think differently in order that we may act differently—a new discovery of the will of God and a new dedication to his kingdom.

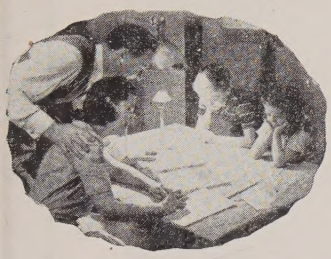
All of us are greatly in the hopes and plans for a better world. Some of us are fully persuaded that we cannot have that better world merely by military victory or political alliances. We can never create a world of good-will without good-will within ourselves. It becomes clearer with every passing day that we cannot herd men into the paths of righteousness with the dogs of war. If agreements, covenants and treaties are to have any real chance, they must rest upon the invisible forces of confidence and goodness. There will be the codes written between nations, to be sure, but there must likewise be the new covenant written on the hearts of men.

Until something vital is done within, everything which is done without will be superficial and unsatisfactory. The renewal of our minds by the grace of God is of first-rate importance. Each of us stands in need of this transforming miracle by the divine spirit. In this day as in every day, each of us may well make our earnest prayer: "Create in me a clean heart, O God, and renew a right spirit within me."

HOME'S not merely four square walls,
Though with pictures hung and gilded;
Home is where affection calls—
Filled with shrines the Hearth had builded!

—CHARLES SWAIN





We MUST PRESERVE THE FAMILY CIRCLE OR WE WILL BECOME A *Homeless* PEOPLE

HOME WAS ONCE the place where the family circle gathered to rejoice, to plan for the future, to discuss problems that concerned themselves and their neighbors—a place where family traditions were builded, and children prepared to meet life with Christian strength and understanding.

Present-day living has reduced the home to merely a house in which to live—the family fireside to just a place of warmth.

Recognizing the immediate need for restoring the home to its rightful status as the foundation of the nation—the bulwark of the church—the hope of civilization, forty-two Protestant denominations will unite with Jews and Catholics in the observance of National Family Week, May 5-12. The theme *"Needed Homes"* has been selected for 1946.

The family provides the best opportunity for world brotherhood and a lasting peace at home and abroad. It is important that this year, churches and the parents who are members of churches show a deep concern for the cultivation of better Christian living within the family.

WHAT *You* CAN DO

IF YOU ARE A PARENT—you can cultivate the presence of God in family living by holding daily devotions in the home; by grace before meals, church attendance as a family, and private prayer.

IF YOU ARE A MINISTER—you can focus attention of parents upon the need for improvement in the family life of the church through sermons, seminar groups, and the use of visual aids; plan for a Family Church Night with worship, study, fellowship, and recreation centering around the family; hold special services on May 5 and on Mother's day, May 12.

IF YOU ARE A TEACHER OR CHURCH SCHOOL OFFICER—you can use this week to launch a parents' club or discussion class for fathers and mothers. Parents may be recruited from your own membership and others who have no church affiliation will be glad for the opportunity to unite in such an undertaking. Appoint a committee to make telephone calls and personal visits to acquaint prospective members with the purpose of such a class. Invite them to meet with the organization group and express their views regarding its formation.

WHAT *The Christian Home* CAN DO

THE CHRISTIAN HOME, monthly magazine for parents, is designed for use in both group and home study. In it will be found all of the material necessary for conducting interesting and inspiring class discussions; suggestions for service projects, and worship material for use by the family.

The Christian Home is a *complete* magazine covering a wide range of subjects dealing with all the problems that face parents in their attempt to construct a truly Christian home and rear their children in a Christian manner.

Besides, *The Christian Home* contains plenty of good solid reading; articles on how to select the proper form of recreation, verse, editorials, book reviews, and daily devotional materials. It is entertaining, informative, and inspiring.

A copy of this fine magazine should be provided for every family in your church where there are children from infancy to the teens. It will keep them keenly alive to the church's family projects.

USE THIS CONVENIENT COUPON

THE METHODIST PUBLISHING HOUSE

Please order from House serving your territory

Nashville 2 Chicago 11 Cincinnati 2 New York 11 Dallas 1
Richmond 16 Baltimore 3 Pittsburgh 30 Boston 16 Detroit 1
Kansas City 6 Portland 5 San Francisco 2

Please find enclosed $_____ to cover the cost of a subscription to The Christian Home at $1.25 per year.

Send to _____

Street or R. F. D. _____ _____( )

Town _____

State _____

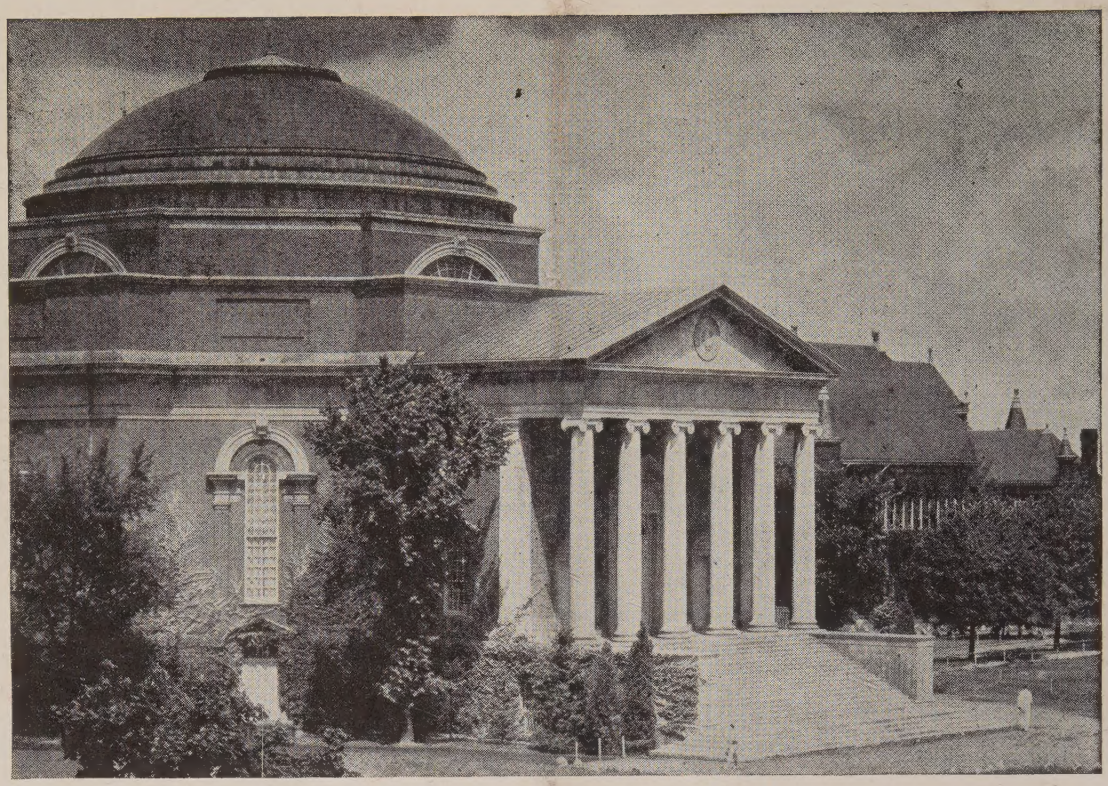
Subscribe FOR YOURSELF OR A FRIEND

If you do not receive *The Christian Home* regularly you will want it to reach you each month. Or, if you are already getting your copy, you may want to send one to some friend who needs the kind of guidance this magazine offers. An individual subscription costs only $1.25 per year.

HALF PRICE TO CHURCHES for May and June issues.—Churches *not now* supplying their members with the *Christian Home* may obtain the May and June issues for 8 cents per copy (2 months) if ordered in quantities of 5 or more.

REGULAR SUBSCRIPTION PRICE TO CHURCHES: 25¢ per copy, per quarter (3 months).

NATIONAL FAMILY WEEK
MAY 5-12



"The Chapel stands at the heart of the campus . . ."

"Religion, as expressed in Hendricks Chapel, must provide unity. It is not uniformity that we seek, but rather an awareness of our fundamental agreements in regard to morals, unselfishness, social betterment, and our faith in one fatherly, universal God.

"If we cannot live and work together in harmony and love on this campus, we can hardly make a brotherhood out of the world's neighborhood."

—Dean Charles C. Noble, in his Installation Sermon

•

SYRACUSE UNIVERSITY

SYRACUSE, NEW YORK

An institution with a great religious tradition

Library of the
UNION THEOLOGICAL SEMINARY
New York